



TELSTAR-- TELL PEACE!

BX

9881

.A15

38th

1963

Order from
DISTRIBUTION SERVICES

85 St. Clair Avenue East

Toronto 7, Ontario

(See page 317 for addresses of Regional Depots)

Price, Fifty Cents

(A subsidized publication)

COVER DESIGNED BY
D. M. BATTERSBY, PORT CREDIT, ONTARIO

PRINTED AND BOUND IN CANADA BY
THE UNITED CHURCH PUBLISHING HOUSE

TELSTAR – TELL PEACE!

38TH ANNUAL REPORT, 1963
BOARD OF EVANGELISM
AND
SOCIAL SERVICE
THE UNITED CHURCH OF CANADA

NUNC COGNOSCO EX PARTE



THOMAS J. BATA LIBRARY
TRENT UNIVERSITY

THE UNITED CHURCH HOUSE
85 St. Clair Avenue East
Toronto, Ontario
Canada

TELSTAR—TELL PEACE!

An

Excerpt

from the

1962 Christmas Message

of

Her Majesty The Queen

"The Wise Men of old followed a star: Modern man has built one. But unless the message of this new star is the same as theirs our wisdom will count for naught . . . It is only in serving one another that we can reach the stars."

BOARD

OF

EVANGELISM AND SOCIAL SERVICE

OFFICERS OF THE BOARD

Moderator—The Right Rev. J. R. Mutchmor, M.A., B.D., D.D.
Chairman—Rev. George W. Birtch, B.A., B.D., D.D.
**Secretary*—The Right Rev. J. R. Mutchmor, M.A., B.D., D.D.
**Secretary-Elect*—Rev. J. R. Hord, B.A., B.D., S.T.M.
Associate Secretaries—Rev. Homer R. Lane, B.A., B.D., D.D.
 Rev. Robert S. Christie, B.A.
Assistant Secretary—Rev. G. B. Mather, M.A., B.D., Th.M.
**Assistant Secretary-Elect*—Rev. R. C. S. Crysdale, B.A., B.Comm.,
 B.D., Th.M.

MEMBERS AT LARGE

Rev. W. E. Mullen, B.A., B.D.	Mr. Harry Coote Smith, B.A.Sc.
Mrs. A. L. Caldwell, B.Sc.	Rev. Kathleen Christopher, B.A., B.D.
Rev. Frank Morgan, B.A., B.D.	Mr. William Powell
Beatrice E. Murray, B.S.A., M.Sc., Ph.D.	Rev. J. D. N. MacDonald, B.A., LL.D.

REPRESENTATIVES OF CONFERENCES

Newfoundland	Rev. W. J. Baker, B.A., B.D.
Maritime	Rev. Donald F. Hoddinott, M.A., B.D.
Montreal and Ottawa	Rev. Callum Thompson, B.A., B.D.
Bay of Quinte	Rev. D. M. J. Buttars, B.A., B.D., S.T.M.
Toronto	Rev. Harry Martin, B.A.
Hamilton	Mr. Lynn R. Williams, B.A.,
London	Magistrate R. G. Groom, Q.C.
Manitoba	Rev. H. H. Moats, B.A., B.D.
Saskatchewan	Rev. A. G. S. Edworthy, B.A.
Alberta	Dr. Roy L. Anderson
British Columbia	Mr. Charles Daly

REPRESENTATIVES OF BOARDS

Christian Education—Rev. Alvin J. Cooper, B.S.A., B.D., Ed.D.
Board of Women—Miss Beatrice Wilson, B.A.
 Mrs. Ryrie Smith
 Miss Robena Morris
*One corresponding Member nominated by the Board of Information
 and Stewardship*—Dr. H. L. Pottle

EXECUTIVE COMMITTEE

Rev. George W. Birtch, Right Rev. J. R. Mutchmor, Rev. Homer Lane,
 Rev. R. S. Christie, Rev. G. B. Mather, Rev. Kathleen Christopher,
 Rev. D. M. J. Buttars, Rev. Harry Martin, Rev. Callum Thompson, Mr.
 Harry Coote Smith, Miss Beatrice Wilson, Magistrate R. G. Groom and
 Mr. William Powell.

*Dr. Mutchmor will retire as secretary on June 30, 1963. On July 1, 1963, Rev. J. Raymond Hord and Rev. R. C. S. Crysdale will assume office on the Board and its executive.

Tribute

Presented to

James Ralph Mutchmor

at the

Annual Dinner

of the

BOARD OF EVANGELISM AND SOCIAL SERVICE

We, representing the Board of Evangelism and Social Service of The United Church of Canada, being moved with goodwill towards you, desire to put on record our respect and affection for yourself and our gratitude for your service amongst us.

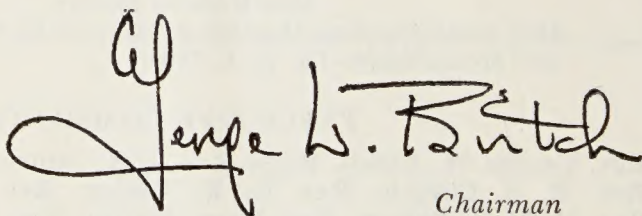
We shall always remember with thanksgiving your years as Secretary of this Board. Your elevation to the office of Moderator is the tribute that a grateful church has paid to the work that you have done for your Lord, and ours.

We have found in you a leader worthy to be followed. Your concern for the welfare of all sorts and conditions of men, your fervour for the Gospel, your strong convictions on moral issues and your courage in declaring them, your wide and penetrating knowledge of our human problems, have made you a strong tower amongst us.

Your administrative gifts, your attention to the small detail and your patience with the slow in mind, have made it a delight to be your fellow-workers.

In especial, we give thanks for the gift of yourself. Your loyalty, your sympathy, your kindliness, and your manifest dedication have been a strength to us all. Your ministry has ennobled the community of Christ's people and has exalted the name of the Lord.

Our prayer for you and for your true and faithful wife, is that He whom you have honoured in Church and Nation, may bless you and keep you always.

A handwritten signature in dark ink, reading "George W. Butch". The signature is fluid and cursive, with a large, stylized initial "G" and "B".


Chairman

Representing Members and Former Members
Board of Evangelism and Social Service
The United Church of Canada

*Toronto, Ontario
February 19th, 1963*



THE RIGHT REV. JAMES R. MUTCHMOR



Digitized by the Internet Archive
in 2019 with funding from
Kahle/Austin Foundation

BOARD OF EVANGELISM AND SOCIAL SERVICE OF THE UNITED CHURCH OF CANADA

Tributes

(Excerpts from three tributes to the RIGHT REVEREND JAMES RALPH MUTCHMOR, given at a Testimonial Dinner, February 19, 1963, King Edward Sheraton Hotel, Toronto.)

I

IN STATE AND POLITICS

THE HONOURABLE LESLIE FROST, P.C.
Former Premier of Ontario

I have been asked to say something about the Church in relation to state and politics, and this is in the context of my friend, the Moderator. Dr. Mutchmor has a great sense of humour and I have no doubt that tonight he greatly enjoys seeing me attempt to wrestle with this subject.

The Church, of course, must take its stand on great moral issues. Indeed it must take its position on issues which are not so great but which affect men and women in their lives, always bearing in mind that the problems of the individual are to him the most important and the most overwhelming. It goes without saying that there are a multitude of fine distinctions which the Church must make in relation to this subject. In the main, while a church makes its position clear on great moral issues, it should never be placed in the position of being an appendage to or a supporter of a political party. Its position must be such that its stand in principle is known and understood so that people themselves can make their own determinations.

The question might be asked whether the Church should be vocal on a variety of issues or should stick to the "simple gospel". My answer is again that the Church must make known its stand on these issues. On the other hand, it should never leave its pedestal in the sense that it cheapens itself by involvement in various issues of controversy. If its position on great fundamentals is known I think the application of these things must be left to the people. That is a wise separation of Church and State which I do not think I could answer more specifically.

Very often I have consulted Church leaders on a variety of subjects including broad social questions, religious teaching in education and discriminatory practices. Any wise political leader would never neglect the moral viewpoint and particularly that represented by a cross section of our churches and their leaders. It is a mistake to think that one's viewpoint is always correct. The proper and acceptable viewpoint more often comes from consensus of opinion.

Now a few words about the Right Reverend James Mutchmor, Moderator of The United Church of Canada in particular. For half the period of his tour of duty I was the Premier of Ontario. I can say that he never hesitated to use his persuasive powers, sometimes most emphatically, in his attempt to influence the thinking of those in position of

political power and responsibility. I can say, however, this man is not intolerant as some people and some newspaper articles would have us think. Most newspaper and magazine articles have wrongly assessed him. In fact, I have found him just the opposite from the intolerant. That he is positive is undeniable but with all of this has been the disposition to listen to the other view and very often to temper his own viewpoint.

I have found him sympathetic and understanding of me. For a clergyman his relation to the press was unique in that what he had to say generally made good newspaper copy. Very often a word or an expression on his part gave a story colour which sometimes did not reflect either his point of view or the breadth of his view. He has been a colourful man which sometimes in the context of those who attempted to report him and interpret him concealed the fact that he was understanding, sympathetic and in the essentials cautious.

It is a pleasure to pay tribute to Dr. Mutchmor and his wife and, as one who for so long was on the receiving end of his representations in other days, to wish him well in carrying out his new mission as Moderator, which I am sure he will do with distinction to himself and to his Church.

II

IN THE PEOPLE'S WELFARE

DR. R. E. G. DAVIS, EXECUTIVE DIRECTOR
Canadian Welfare Council, Ottawa

I have been asked to say something on the Church's role in social welfare. That the Church has played a vitally important role in the past is beyond argument. Not only has it provided the ideals and values that have guided the evolution of the social welfare movement, but many of these services themselves—hospitals, schools, institutions for the care of children and old people, social aid, had their origin largely in the Christian Church. Even in the development of techniques of helping people, the Church has led the way to such an extent that it may fairly be designated "the mother of social work in the modern world".

The question is what role is there for the Church today, having in mind the great developments to which I have referred—extensive programmes under government auspices, the proliferation of secular private agencies, and the emergence of the social work profession. Have we now reached the point, or are we nearing it, at which the Church can lay down the heavy burden of social services it has carried through the ages, content in the knowledge that others, specially trained for the task, are prepared to take it up?

The Need for High Standards

I must confess I have no clear-cut answer to give to a query of this sort. Indeed, I doubt whether there is one that can be given, if only because in our pluralistic society, with the latitude it leaves to private enterprise, functions and responsibilities never get sorted out in a completely rational way. A couple of things, however, I might venture to suggest. One is that the period ahead is likely to see a decrease, rather than an expansion, in the proportion of welfare institutions and agencies directly under church auspices. This trend is evident already even in the Roman Catholic community, and more particularly in Quebec, where up until recently the Church has occupied the dominant place.

My other comment is that, to the extent the Church continues to operate institutions and programmes, it must make every effort to maintain high standards of care and service. This is not said critically, but merely to underline the point that in sharp contrast to earlier times, when a good heart and a little common sense were regarded as the chief qualifications for most welfare posts, the demand today is for workers who, in addition to sound native equipment, have had the benefit of specialized, if not professional, training. The Church, which has been a pioneer in welfare, simply must keep pace with these advances. Or, to state the proposition in reverse: what we can't do well, we shouldn't attempt to do at all.

Constructive Relationships

I have been referring to direct welfare services under church auspices. A more important opportunity for the Church in the present situation, it seems to me, is to be found in its relation with other groups in the local and national community with the identification of social need and planning to meet it. This is too big a subject to open up here, and I shall confine myself to one observation, based on my experience over some years with the Canadian Welfare Council, which, as you perhaps know, serves as a national clearing house and planning centre in the welfare field. The sort of close and constructive relationship I speak of between church leaders and the general welfare movement does exist now in many local communities across Canada, to the enrichment and strengthening of the whole enterprise. At the national level, however, and in relation to questions of broad social policy, co-operation of any substance or continuity is much less of a reality so far as the Protestant Churches are concerned. While I realize this is not by intent, but the result rather of the volume and variety of activities for which the denominations individually, and through the Canadian Council of Churches collectively, are immediately responsible, it does work to our mutual disadvantage, and impedes advance towards the goals we have in common. In the words of your own report of a year ago, I suggest this as "a chasm which needs to be closed".

The Prophetic Function

I do not want to conclude without emphasizing what I regard as the principal role of the Church in relation to social need, and that is its prophetic function. Many organizations now exist to deal with the immediate economic and social needs of the individual and his family, but almost alone among our social institutions, the Church has the moral authority, and at least to a degree the economic independence, to pass judgment on society as a whole. It is in a position to make itself heard when others are silent, not only on such matters as unemployment, poverty, and bad housing, which are the breeding grounds of so much hardship and unhappiness, but more fundamentally on the social attitudes of all of us, rich and poor alike, that run counter to our Christian obligations, and obstruct the building of a better world.

The Churches, time and time again, have declared themselves on these matters. Witness the papal encyclicals, the proceedings of Lambeth and other conferences, formal reports and resolutions in Synods, Assemblies, and Councils the world over. These pronouncements, the product of much intensive study, and worded in unequivocal language for the most part, represent many of our best public statements on social questions, and I trust they will continue to be made by the United Church as by other religious bodies.

Indeed, if I may say so, the reports and resolutions emanating from this Board are among your most important contributions to social welfare, as are your efforts to have them widely understood by church members, and applied by them to specific situations and problems in their communities. And it is, of course, in the role of a prophet that our honoured guest tonight has made his greatest impact on Canadian life. Not that Jim Mutchmor always appears at his lovable best when he is flinging about his thunderbolts, or most endearing, even to his admirers when his target happens to be one of their pet frivolities! But then, no prophet is an altogether comfortable person to deal with, when he is on duty. And we remember that, for all his maledictions, Dr. Mutchmor has a warm and kindly heart. We may reflect also, perhaps, on our own amiable ineffectiveness, and thank God there is one man among us with the courage to castigate moral slackness and to speak out boldly in defiance of social wrong.

III

IN THE CHURCH

REV. R. C. CHALMERS

Professor of Systematic Theology, Pine Hill Divinity Hall, Halifax, N.S.

We thank God tonight that our Church has had as its Secretary of the Board of Evangelism and Social Service Dr. James R. Mutchmor. He has given our communion splendid leadership in witnessing to the light. He has played a significant role in testifying to the gospel in public life. He has often upheld unpopular causes but his courage has been of such a kind that "e'en the ranks of Tuscany could scarce forbear to cheer". He is a man of strong convictions. He believes that the Church must proclaim the gospel whether men will hear, or "whether they will forbear". Like Robert Browning's "Alsolando", he is

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph.
Held we fall to rise, are baffled to fight better, sleep to wake".

Archibald MacLeish has said that there are two kinds of people: those who want to keep themselves pure and those who want to get things done. Dr. Mutchmor has kept himself "unspotted from the world". Nevertheless it is to the second group, those who want to get things done, that he belongs. The record of his accomplishments both in the Church and outside of it are very impressive.

Socrates was called the 'gadfly' of ancient Athens. Dr. Mutchmor has been the moral gadfly of our Church and country. He has been a good critic both of the United Church and Canada because he is first a loyal Churchman and a staunch Canadian. He has aroused those who are at ease in Zion. He has pricked the consciences of a host of Canadians about social wrongs that should be made right. He has spoken forthrightly about many social problems and moral issues because he believes that the indicative of the divine promise must become the imperative of the divine command. But he has spoken because he loves Canada and its people and desires for them that righteousness which exalts a nation.

There is something else about Dr. Mutchmor's leadership which should be more widely known, namely, his work in evangelism. He has introduced to Canada several noted evangelists. He has promoted evangelism through preaching missions, visitation evangelism and other proven

methods of proclaiming the evangel. He has aroused our Church to her evangelistic task. He is not going to let us forget that the last census figures show that more than one million people stated that they belonged to our Church but we had no trace of them on our congregational rolls.

These two aspects of Dr. Mutchmor's work—social witness and evangelism—spring from a profound faith in the efficacy of the gospel of Jesus Christ for all of life. He believes that the whole gospel reflects the love of God for sinful men. How often he has quoted William Temple: "Social witness is both a preparation for evangelism and a consequence of it." That is, social witness and evangelism are inseparable. He has emphasized the truth stated by the Evanston Assembly of The World Council of Churches: "evangelism is a dimension of the total activity of the Church."

A Distinctive Message

We have talked about Christians becoming involved with the life of the world. The Church, however, must remain the Church with her own distinctive message based on the unique gospel of God in Christ reconciling the world unto Himself. It would be a real loss to both the Church and the world if the Church were to become so involved with contemporary culture that she would lose her identity and consequently have no special message to offer for the healing of the nations.

Prior to World War II FORTUNE magazine had an editorial which was widely quoted. It appealed to the Church to let men know if she really had a precious message to offer men, some good news that was not duplicated elsewhere. The writer said that so often when people go to Church with longing in their hearts for some meaningful utterance to speak to their condition they only hear the echo of their own voices. Has the Church any word from the Lord? If so, the Church should speak that word clearly, according to this editorial.

The Church is in the world but not of the world. She has a light to which she must witness in the world. But that light is not derived from this temporal scheme of things. It is the light of God and therefore the light of life.

Here is the paradox which we must not attempt to resolve into a smooth rational formula: the Church must be involved in the world and at the same time she must be "a royal priesthood, an holy nation, a peculiar people" in order to "show forth the praises of him who hath called" us "out of darkness into his marvellous light".

The Means of Grace

If the Church is to be able to give her distinctive message to the world she must have this message clear in her own mind. She must be able to speak with knowledge and authority about the unsearchable riches of Christ.

Someone will say that this implies a study of the Bible and a continuing emphasis on the central significance of theology in the Church. This is very true. Further, we believe that our Church has been doing some splendid things in this area of religion for many years. It might be said that the turn of the theological tide in our Church came with the production of The Statement of Faith and the Catechism with which Dr. Mutchmor had so much to do.

But theology only comes alive in a Church where there is a genuine worship, reality in prayer and the sense of the presence of God. The holy habits of the spiritual life must undergird and give meaning to the life of

fellowship with God. In this matter of theology and godly living let the Church be the Church, the body of Christ. Let her taste and see that the Lord is good and then her goodness will be contagious. Let the Church experience God's reconciling power in her own life and then she can speak the word of reconciliation to a divided world. Let the Church know the living Christ and His Spirit at first hand and then she will be able to communicate his saving grace to others.

It is both frustrating and ineffective for the Church to try to evangelize the world without that inner spiritual vitality which comes from giving primacy to doctrine and devotion in Christian living. Here we must witness to the light in the Church and in our personal lives. A good example has been set for us by the early Church in Macedonia whose liberality received high commendation from St. Paul. According to the Apostle, the secret of the service of this Church was that "first they gave themselves to the Lord."

Fidelity and Faith

In giving heed to our Lord's call to the Church to declare the gracious gospel we must not be guided by secular standards of success or failure. Success as the world measures it is not a norm for the Church. Our example is the Master who was obedient to the Father's will, even unto death. "Duties are for men; results are for God". We are called to be faithful to our task.

Bishop Berggrav of Norway, who bore a splendid witness to the light in World War II, summed up the Christian's realistic view of life in these concise words: "We have a foe! We have a fight! We have a victory!" Wherefore, let us lift up our hearts! Yea, let us lift them up unto the Lord!

Contents

ADDRESSES TO THE BOARD	PAGE
Chairman's Address, "Equipping the Saints"	1
A Small Yearning for Redemption, Rev. Robert W. Spike	4
The Family in Today's Affluent Society, Lillian Thomson	10
The Inner City: Where Urbanism Challenges the Church, Rev. C. H. Forsyth	15
United States Foreign Policy and International Morality, Dr. Harold E. Fey	21
Should Canada Join the Organization of American States? Professor Charles E. Hendry	28
The Church in Rural Society, Rev. H. M. Bailey	34
REPORTS OF SECRETARIES	38
MINUTES OF THE THIRTY-EIGHTH ANNUAL MEETING	75
REPORTS OF SESSIONAL COMMITTEES	
Administration	87
Evangelism	95
Moral Issues	99
Human Relations and Economic Affairs	100
EVANGELISM	
A Prayer of St. Chrysostom	104
The Four Dimensions of Mission, Dr. James I. McCord	104
A Theology for Missions, Rev. Nels Ferre	106
The Power of Print	108
The Pilgrim's Engagements, Rev. G. A. A. Beveridge	108
Implementing the Church Membership Report, Rev. G. B. Mather...	110
Prayer for the Nation, Peter Marshall	114
The Heritage of the Reformation, Professor Elmer Arndt	114
Aldersgate is for Us, The 225th Anniversary	116
Knocking on Doors, Rev. and Mrs. William Hincks	117
Shepherding, Rev. G. B. Mather	119
Life and Death in My Hands, A Motorist's Prayer	122
A Reformatory Chaplain Reports, Rev. W. W. Sherwin	123
Town and Country, Rev. Louis H. Fowler	124
The Little Country Church, Rev. A. C. Forrest	125
Churches Fail Cities, Rev. Paul Musselman	127
Why Do Civilizations Die?, Professor Max Lerner	128
The Age of Overkill	129
An Ecumenical Laboratory, Colonel J. P. Browne	129
Choices, Sir Geoffrey Vickers	130
Christianity in a Changing Society, Professor Kenneth Boulding	131
1961 Census, Larger Denominations	133
Preaching in an Age of Conformity, Rev. J. A. Davidson	134
An Evangelistic Program for the Local Church, Rev. G. B. Mather ..	135
A Message to Pope John XXIII from the Canadian Council of Churches	138

EVANGELISM	PAGE
Excerpts, Address, Pope John XXIII	139
Religion Should Include Politics, Rev. David Edwards	141
Is the Church too Slow?, Rev. J. R. Mutchmor	142
Christian Laymen Abroad	143
The Old and the New, Rev. Minton Johnston	143
The Tremendous Fact, Bishop Lesslie Newbiggin	144
The Churchgoing Skeptic, Rev. Peter Gordon White	145
Recruiting and Evangelism, Rev. H. W. Vaughan	147
Christian Churches in Canada	148
The Christian and the University Campus, Rev. B. G. Smillie	149
The Suburban Church, Rev. Wesley Morris	152
 MORAL ISSUES	
Censorship, Very Rev. Angus J. MacQueen	154
Rome's Decline and Fall, Edward Gibbon	155
Salacious and Obscene Literature, Rev. Melville Buttars	156
Criminal Code re Obscene Matter	157
Obscene Literature in Newfoundland, Rev. L. A. D. Curtis	158
Lord Hailsham on Morality	160
The Counsellor in Ethics, Chief Justice Earl Warren (U.S.A.)	160
New Look in the Alcohol Battle	163
The Road to Alcoholism and Recovery, Nova Scotia Report	164
How they Spend in B.C.	166
Ontario's Drinking	167
Illegitimacy	168
Venereal Diseases	170
The American Woman	170
The Churches and The New Leisure, Rev. Homer R. Lane	172
Crime and Parental Delinquency, R.C.M.P. Deputy Commissioner	174
Smoking and Health	175
What About that Lucky Ticket?, Rev. Scott Leith	177
Race Track Betting in Canada	178
Race Track Betting, Ontario Jockey Club	179
Bingo in U.S.	181
Faulkner's Nobel Prize Speech	182
Motion Picture Theatres Record	183
 HUMAN RELATIONS AND ECONOMIC AFFAIRS	
Canadian Families, Canadian Population	184
Radio and TV Advertising	184
The Golden Rule in Seven World Faiths	185
Urban Population, 1961	187
Movement of Families	188
Married Women in Labour Force	189
Third of Grade Nine Pupils Eat No Breakfast	189
Canadian Population More Cosmopolitan	190
Immigration	191
The Cost of Education	192
Fourth National Conference on the Church and Economic Life	193
Our Mixed-up Economy, A. H. Raskin	195
Car and Other Family Spending	196
Democracy by Gimmick, Bruce Hutchison	197
Credit Unions, Ronald Anderson	198
Needed—Planned Economy	199
U.S.A. Labour Goes "Posh"	201

HUMAN RELATIONS AND ECONOMIC AFFAIRS	PAGE
Federal Legislation and Labour	202
Automation and Leisure, Kenneth Watson	204
Municipal Winter Works Program	206
Farms, Fewer and Larger	207
Co-ops Under Attack, R. S. Staples	207
On Being Canadian, Lester B. Pearson	209
Our Senior Citizens, Dr. Roy Anderson	211
Unemployment Insurance Reviewed, Rev. J. R. Mutchmor	213
The Royal Commission on Unemployment Insurance	215
Argus Corporation	217
Health Services	218
Therapy of a Sheltered Workshop, Ethel Chapman	219
The Saskatchewan Medicare Plan, Rev. G. B. Mather	221
Time for Re-Appraisal of Medicare, Dr. M. R. MacCharles	226
Prayer of a Mother Superior	229
Vendomatic	230
The Identification of Social Needs	230
Greater Support for World Food Program	231
Automation, John MacDonald	232
The Church and Co-operatives	234
Our Emerging Industrial Society	236
Where's the Old Frontier Spirit of the West?, Dr. F. H. Underhill	244
Condition of Negroes in Halifax, Rev. R. C. Chalmers	245
Changing Pattern in Store Practices	246
The Church and Our Industrial Society, Rev. J. R. Hord	248
 THE CHURCH AND INTERNATIONAL AFFAIRS	
Eleanor Roosevelt — A Tribute	252
Impressions of Russia, Professor David W. Hay	252
Telstar — Trans-Atlantic TV	253
Church and State, President John F. Kennedy	254
Population Boom and Control	254
Population Tables	257
Canada—Two Nations or One, Eugene A. Forsey	258
Britain, The Commonwealth and Europe, Prime Minister MacMillan	260
Churches in Communist China	262
The Timetable of a Crisis (Cuba)	263
Call to Disarmament	263
Crossroads Africa	264
Canada's Dilemma re Nuclear Arms, Dave McIntosh	265
European Common Market	268
Norman Cousins Reports	270
Stability in the United Nations, Honourable Howard Green	271
Canada—NATO and NORAD	272
Western Colonialism and Soviet Imperialism, Heath MacQuarrie	273
Space Program, Dr. Robert Jastrow	274
World Economy, Egbert de Vries	275
U.N. Debates Birth Control	276
Affording Disarmament, Emile Benoit	277
United States Department of State Press Release	279

REPORTS OF COMMISSIONS AND COMMITTEES	PAGE
Committee on Christian Faith	280
Committee on Alternatives to Capital Punishment	281
Committee on the Church and International Affairs	282
Committee on Communications	283
Joint Committee on the Rural Church	284
Inter-Board Committee on Co-Ordination of Adult Work	285
 OTHER ACTIVITIES	
Radio and Television	287
Literature	288
Gaols, Reformatories and Penitentiaries	289
Christ in Christmas Campaign, 1962	290
 HOMES AND INSTITUTIONS	
Summary of Homes and Institutions and Local Boards	291
Statistics and Superintendents' Reports	299
 CATALOGUE OF LITERATURE	312

BOARD OF EVANGELISM AND SOCIAL SERVICE OF THE UNITED CHURCH OF CANADA

Addresses

EQUIPPING THE SAINTS

REV. GEORGE W. BIRTCH
Chairman of the Board, Toronto

One of the advantages of speaking here at one of our regular sessions of this Board meeting rather than on a public occasion is that one can attempt to define and echo some of the thoughts that are being expressed here in our Board meetings.

A note that is being sounded again and again is "The Church must move out beyond its own structure and recapture its true nature as a Mission in the world's life". This emphasis has become so urgent that it leads me to believe that the Holy Spirit is stirring us and prompting us.

At the same time we recognize a ground swell that is rising in the life of the Church—not just in our Church but in the whole Church throughout the world. I refer to the growing strength of the lay movement. Could it be that these two events belong together?



The Rise of The Lay Movement

The lay movement is no new thing, of course. As long as there has been a Church there has been a lay movement. But of recent years it has taken on new significance.

Back in 1949 Elton Trueblood wrote a book entitled "Signs of Hope", and one of the facts of contemporary Church life that gave him encouragement at that time was what he called "The emergence of lay religion". And, of course, he was only documenting and describing something that was already taking place. Since then this lay movement has increased in vigour until now even he who runs may read this sign of the times.

I will not attempt to describe those significant manifestations of it of which we all have read or have seen at first hand in Europe, Britain, and America. I would remind you, though, that in our own United Church of Canada there is abundant evidence of this same surging strength. Since its inception, our Board of Men has played a significant role in channelling this emphasis. The laymen's conferences across the land, notably the June weekends at Elgin House and Keswick, are spiritually dynamic. This has not permeated the life of the local church yet as much as we might have hoped, but certainly there has been a great change for the better. There are the Lay Training Centres scattered across the Church. The emergence of United Church Women with the avowed aim of enlisting all the women of the Church in the total mission of the Church is surely also a part of this significant movement.

Does all this just happen, think you? Is it not rather that the Holy Spirit is at work? God is saying something to us in the Church these days. His Power is at work among us. It behooves us to ponder carefully what it is He is saying, and to do those things that will make us as available as we can be to be used in His purpose.

The Nature of The Church

The Church is what it is, indeed, because God has given gifts to men. This is the point that is made so clearly in the fourth chapter of Ephesians. Speaking of the gifts that have come to us through Christ Paul says: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers for the equipment of the saints, for the work of the ministry, for building up the body of Christ." That might be taken to be a fair definition of what the Church is. The point about which many of you must have pondered is the appropriateness of that comma after the word "saints". "Little things mean a lot" the popular song tells us. Never did a little thing mean more than that comma after the word "saints".

If it should be there (and it was, of course, not the original writers but later scholars that punctuated these sentences) the meaning is clear. If the comma is there, the purpose of evangelists, pastors, and teachers is to equip or perfect the saints. The saints, of course, are the church members, those who have heard Christ's call and obeyed. And the purpose of the varied ministries of the Church is to bring the saints to a state of Christian perfection. And also, "for the work of the ministry". Who are the ministry? Who else but the ordained ministry? The gifts have been given so that the ordained ministry might be more effective. "To build up the body of Christ." And what is the body of Christ? The Church, obviously! So these gifts have been given so that apostles, prophets, evangelists, pastors, and teachers might bring the saints to perfection, make the ordained ministry more effective, and build up the Church as a holy institution.

Remove the comma, though, and see what you have. The apostles, prophets, evangelists, pastors and teachers have their gifts and are to use them "to equip the saints for the work of the ministry". What ministry? The kind of ministry which builds up the body of Christ. Remember, Jesus said "I came not to call the righteous but sinners to repentance". His body was broken for the world. The broken world is to be restored to the wholeness of His body. The purpose of this ministry is nothing less than working and witnessing and serving until the vision becomes fact, and "every tongue confesses that Jesus Christ is Lord to the glory of God the Father".

This, then, is the picture of the Church, apostles, prophets, evangelists, pastors, teachers use their God-given gifts to equip the saints for the work of the ministry to build up the body of Christ.

The Distorted Image

I need scarcely remind you how far in practice we have departed from this image of the Church. As Elton Trueblood reminds us, we have limited the Church in three ways. We have limited it geographically. The work of the Church is what goes on within the Church's walls. We have limited it temporally. The time we give to Church work is the time we spend at its services of worship and in its organized activities. We have limited it in terms of personnel so that the minister is thought of as the one who speaks for the Church. To him has been entrusted the main responsibility for its evangelism.

A "good church member" is a person who attends church regularly, supports it generously, gives time to its activities. We define a layman's churchmanship in terms of the support he gives to the institution.

To me the significance of the ground swell of the lay movement is that God is removing the comma from that sentence and leading us on to see that the Church is not an institution but a movement, not a well-oiled machine but a living body, not an organization but an organism like leaven working in the whole barrel of meal of the world's life.

Back to The Local Congregation

The point I want to make is this. If the lay movement is to be something other than a fifth wheel, it must be seen in the perspective of what the Church is. And what the Church is anywhere must be seen in microcosm in the life of the local congregation. For with all our conferences, with all our training centres, with all our units and groups of one kind or other, the unit of evangelism is still the local congregation.

But see what the local congregation is. For its existence it depends on this fact, that to some men and women God has given gifts to be pastors, teachers, evangelists; yes, and even prophets and apostles. Through the consecrated use of their gifts the saints—the church members—are to be equipped for the work of their ministry. And the laity are not adequately equipped for their ministry when they reach the point that they can stand up and preach like the evangelist or counsel like the pastor or unveil the mysteries of the faith like the theological teacher. They are to be equipped to witness in the world's life in that place and station where God has appointed them. They are to be made ready within the fellowship of believers for their work of witness beyond the fellowship of believers; among those whom Christ also claims as His own but who have not acknowledged Him; in a society that Christ claims as His own but which refuses Him. This is the ministry for which the saints are to be equipped.

The Chain with a Missing Link

How is it done? This is the point to which this Board and the whole thinking of the Church should address itself.

At the central place is worship, the ministry of word and sacrament, where we meet God in Christ face to face.

There is our Christian Education program that enables us to hold the faith with knowledge and understanding.

There is our work together as servants of the community through our units, our clubs, our organizations. The reality of the fellowship of the Spirit must be realized.

But there is something more, and it is to this that we must address ourselves if the Church is to be the Church and the saints are to be equipped. Here we learn from the Iona Community, from the Harlem Protestant Parish, from the Laymen's Movement for a Christian world. Within the fellowship of believers we must find ways of studying together in small groups the meaning of our commitment in the actual life situations that laymen are facing day by day. Theological conviction or religious faith is not enough. It is at this point that we are weakest in the life of the local church. And is not the Holy Spirit, through all the events and stirrings of these days, calling us and moving us to fill this gap in what we do together so that the saints may be equipped for the work of their ministry to build up the body of Christ in the life of this great, groaning world of perplexed, anxious, groping human beings for whom Christ died?

A SMALL YEARNING FOR REDEMPTION

REV. ROBERT W. SPIKE

*General Secretary for Program, Board for Homeland Ministries
of the United Church of Christ, New York, U.S.A.*

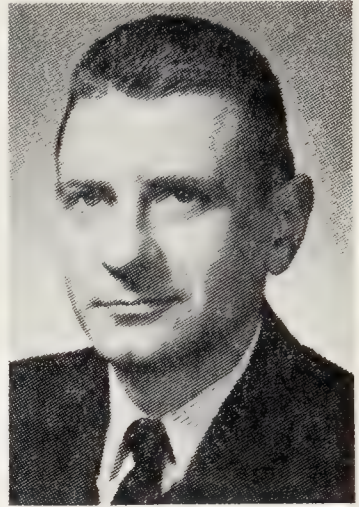
What is the Christian gospel and how do you communicate it? These are two essential questions for Christian evangelism. Everything else must necessarily revolve around these fundamentals. And of course they are two of the hardest questions the Church has ever had to reckon with. They are the fundamentals that lie behind all theological study.

The most dangerous temptation for churchmen is to leave the first one up to the "professional theologians" and claim to be concentrating on the second—how do you communicate? They are related questions, and no one engaging in the teaching task in the Church can escape from facing both, from the greenest Sunday school teacher to the most proficient audio-visual expert.

Is the gospel a description of how to live a good life? Or is it primarily the life of Jesus with the Old Testament as background and church history as a kind of connecting link with the present? Neither of these summaries is entirely inaccurate, and yet each fails to tell the whole truth. There is no one definition that can wrap up the wonder and fullness of Christian faith. Least of all my own offering.

I do want to concentrate our attention, though, on the theme that the gospel of Jesus Christ is the story of creation and redemption.

Few will argue with that point. We know that God created the world. That's not news. And we have heard all our lives that Jesus came to save men. We somehow find that a little hard to understand. Save us from what? We didn't know we were lost. It is this unreality about God's creative power and what we mean by his redeeming grace that propels me to raise it up for our attention now, at the beginning. For it is the deep, abiding understanding of what we mean by these ancient terms of Christendom that we somehow lack with so much poignancy. Or perhaps we have suffered some kind of surgery of the spirit that keeps separated our feeling from the abstract description of God's living power. But there can be no Christian life without a gospel of the living God who creates and redeems. We can tell stories of the birds and the bees. Or we can rehearse the whole elaborate scheme of the journeys of Paul, and it will be so much game and nonsense, if we are not opening the doors through which the gracious knowledge of the God who lives now, comes into human experience.



Ancient Truth—Alive Through Imagination

The whole purpose of the Church is to introduce people to the truth about a world in which these two activities of God are the most important facts. This introduction goes on at many levels and in many different ways. It is the essence of the worship of the Christian community. There in symbol and word men and women enter directly into praise and prayer for these mighty acts of God. The teaching ministry

of the church is likewise centered on interpreting the meaning and implications of that meaning for all of life of the exciting power of God.

The Bible, seen in one light, is the record of how God creates and redeems. It repeats the theme again and again, always with variations, in depth, always with different people in different periods of history. Its continual variety confirms its truth, for we can see the human struggle to understand, failing and succeeding, written on all its pages. And yet the theme is monumentally simple, from Genesis to Revelation; from the fresh beginnings God sets before men every morning, before every generation, every nation, on to the failure of men to receive these beginnings as from God, wandering and sinning, and finally returning to the God who has never let go, through all the long struggle.

It is a story of such magnitude that you would think it could never be dull. And yet it often seems blunted and unreal to our ears.

The most difficult task of Christian evangelism is to bring alive the resources of the Church's ancient storehouse of truth with such imagination that men and women cry out, "Why that's about me! So that's what it means!"

Sometimes we begin with the content of the gospel story itself and see our times in it. Sometimes we look intently into the face of our own age, and see superimposed there the essential truths about life that are hallowed in Christian doctrine. Whichever way the approach is made, it is the coming together that counts, for our God is a living God, and time disappears in His hand.

Joy in the Created World

Why, then, is it so difficult for us to praise God for his creative power by enjoying the created world?

"And God saw everything that he had made, and behold, it was very good."

How few people really believe this. How few of us who sit here act as if we believed that the world is a good place.

I am not talking about a compulsive, Pollyanna attitude that is much affected by religious people. The too quick smile, the determined heartiness, the glossing over of honest feeling, sometimes pass as the evidence of Christian character. But few people are fooled by this. Often the armor

Walter Kerr has written a new book of essays called *The Decline of Pleasure*. In it he ponders the increasing lack of spontaneity in our life. He records the increase of the second rate in all aspects of our life, particularly in the areas that we think are devoted to recreation. He lists some of them: "brightly colored magazines that are all eye-catching pictures and easy to read captions; digests of digests; films as synthetic as the celluloid they are printed on; television that has been described as 'chewing gum for the eyes'; music that fakes sentiment . . . or fakes a folk-song beat in the guise of creating something contemporary, indigenous and appealing to teenagers. We sometimes conceive that we live in the land of the blob: blobs of color, hoots of sound, zoom lenses, what the comedians call 'grabbers'. Surfaces leap at us like babies begging to be picked up; when they are picked up they have no weight and conversation, only a smile and a placid drool." (p. 133 in *The Decline of Pleasure*.)

of gentility is draw on tightly to keep the world from knowing how out-of-sorts the person really is with other people. Let some unexpected jolt occur, the armor cracks and there spews forth uncontrolled the real conviction that the world is a frightening place where you will get hurt unless you keep up a front of play acting. It is to ward off the onslaught of unpredictable fortune which keeps many people acting as if life were good, when secretly they feel they have been badly treated.

The times of pure joy seem to grow rarer as we grow older, and sometimes it seems as the human race grows older.

This may be overdrawn but not too much. One night, quite by accident, my son and I happened to turn to a television program that was featuring brief appearances by some entertainers who usually appear on the stage but not on television. Their acts, not weighty or profound, were themselves so unexpectedly delightful that I suddenly realized that the worst indictment of television today is not that it doesn't have enough serious presentations but that even the so-called entertainment was so boring.

The vision of the pure majesty of the world is a rare thing. It can never be conjured up at will. It sometimes happens. Again and again we need to be caught unaware, confronted with the pure goodness of life. This memory of Eden ought to haunt the human race. To know that beyond the confusion of the present hour, the weak will, and the cowardly heart, there is the essential healthiness of the creation, this is the beginning of Judeo-Christian truth.

The Little Devils of Human Invention

Yet it is only the beginning. The hungry and thirsting spirit leaps up to the Vision of the Almighty Creator who is beginning and end. Yet the story of man is not really the story of Eden but of what happens afterward. The Christian experience has very little to do with the simple contemplation of the beautiful and good. No sooner is the vision before us, awe inspiring in its purity, than there begins to swarm in front of our eyes all the little devils of human invention that partially obscure God and His creation. To deny that they are there is to deny the vision, because it is untruthful. We have to face the sin and lostness of our world, including our own lostness.

We cannot brush away the clutter of modern life, extracting only the benefits we would like to keep from its technical skills. The mature religious insight is not content to try to escape to the primitive no matter how tempting that may seem.

That is why *A MOVIE* is such a moving document. Bruce Connar has used bits and pieces of film documentaries in a deliberate satire. He attempts a panorama of the crucial events of our age. It is a curious jumble of power and violence, large nation-shaking episodes interspersed with the most ridiculous little vignettes. He deliberately makes fun of movie news shorts, and of the embarrassing egoism of the film producers themselves. Here we live in a time of almost limitless power made possible to a large degree by amazing human invention, and what do we do with it? We use it to blow one another up, to turn sex into an exhibitionistic, crude thing, to make God's creation look insane. It is all so fantastic that we can't help but laugh at it, at first. Humor, you know, is the gift God has given us to respond to the sudden knowledge of the gap between the true and the false. We are overcome by the ridiculous spectacle of men cheapening themselves, yes, destroying themselves, by their own cleverness.

And then suddenly we wonder why we are laughing. It is really not funny. We are in that picture. We are doing this to ourselves.

It is a dark picture, perhaps too dark, and yet we dare not run from it. For across the bright morn of Eden there moved the reptile, followed swiftly by Cain and Abel, by the murderers of innocence, through all the centuries of human history.

The glory of creation is always impaired by what follows. The seed matures into harvest, and then withers and dies. The pure innocence of youthful commitment grows into cynical self-serving. And men never get used to that happening. "What went wrong?" the voice cries out. Or even worse, there is no voice left to cry out. We get so used to accepting the naturalness of tragic betrayal and decay that we never even think it worth while to protest against it. That is the real tragedy of this generation. It is not that we are the first to be visited with the threat of death. It is not that we are the first civilization to reach a zenith of great achievement and then find ourselves wondering why we went to all the effort. The deeper tragedy is that we almost forget our Eden. We don't cry out.

The Yearning for Redemption

Yet this is the great motif of Biblical history, the yearning for redemption. The eloquent voices of the prophets describe with bitter accuracy the day of the Lord's judgment. A MOVIE seems pretty mild beside the preaching of Jeremiah:

"I looked on the earth, and lo, it was waste and void;
and to the heavens, and they had not light.
I looked on the mountains, and lo, they were quaking,
and all the hills moved to and fro.
I looked and lo, there was no man,
and all the birds of the air had fled.
I looked, and lo, the fruitful land was a desert,
and all its cities were laid in ruins
before the Lord, before his fierce anger." (Jer. 4: 23-26.)

But the voice of the prophet is also the voice of the promise that there will be a turning. When repentance takes place, God will send a Redeemer.

"Comfort, comfort my people,
Says your God
Speak tenderly to Jerusalem, and cry to her
that her warfare is ended,
that her iniquity is pardoned,
that she has received from the Lord's hand
double for all her sins." (Isaiah 40: 1, 2.)

And it is the core of our faith that the Redeemer has come in the person of Christ. He comes again and again whenever hearts are open to acclaim his coming. He comes always into the midst of the mixed up world, the valley of despair strewn with our lost hopes.

We twentieth century Christians are very embarrassed by our more literal brethren who are always talking about the second coming of Christ. We do well to be cautious about seeming to be sure of what God holds in store. We don't know the timetable of heaven. And yet we must never lose our sense of the pressing imminence of redemption, whenever things seem most without hope.

The 21st chapter of Luke has some pretty grim things to say about that hour.

"And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of heaven will be shaken . . ." (Luke 21: 25-27).

Then it goes on to say, "Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near" (Luke 21: 26-28).

Today—A Small Yearning

Now I think there is abroad in the land a small yearning for redemption. It is certainly not phrased in any such language. A Redemption Center in our day is not a church but a place where you take your trading stamps to get wonderful prizes. People are not running around calling out, "What must I do to be saved?" But people are asking, tentatively, shyly, what sense does my life make? Teenagers ask the most searching questions about why they should give their lives to anything other than success, if that is what counts in the end. Scientists can't make sense out of the traditional teaching of the Church, and yet they ask in desperation that we train people who can talk both theology and atomic theory. The best contemporary novelists and dramatists ask the kinds of questions that demand something more than cliché answers.

Philip Roth, the brilliant author of *Good Bye Columbus*, has just finished a novel about a young teacher, from a non-religious Jewish background, who tries desperately to find a proper relationship between his own worldly good fortune and the misfortune of others. The novel is called *Letting Go*, and can be described as "a kind of frenetic contest between his sympathies and his instinct for self-protection—an instinct to which we are all prey". He ends up messing people's lives, those he most wanted to help, and escapes to Europe to try to figure out why. He receives a letter of forgiveness from one of these people. He writes in reply, "It is . . . kind of you, Libby, to feel that I would want to know that I am off the hook. But I'm not, I can't be, I don't even want to be—not until I make some sense of the larger hook I'm on. Yours, Gabe" (page 630).

That is the kind of language in which you hear these small yearnings after redemption expressed. There is a determined effort to move back toward ultimate understandings of the secret of life, back toward the mystery that surrounds human beginnings and strivings. There is no willingness to take stock, pious phrases at their face value. Tracts are out.

But the stubborn persistent little yearning for a way back to peace with the Creator, is very much abroad. It is often only a little yearning, and that well may be the saddest thing about this era. The gloom is heavy, but it is high enough above our heads so we are not too oppressed. What will it take to confront us with the truth that only God can save us, and on His own terms?

Instruments of Redemption

This is the fundamental human situation that confronts the Christian evangelist, professional or lay. To him is entrusted the responsibility to recognize the small yearning for redemption in the lives of those he ministers and guides. It is his task to open the rich treasures of Bible and doctrine so that they can be instruments of that redemption.

It is a frightening and sobering task, but it is the central work of the learning and witnessing community. It cannot be counterfeited. No matter how clever our curriculum, or attractive its package, it is useless

unless it is an instrument of revelation of who God is as Redeemer and Creator. Unless you and I are honest with ourselves, unless we give ourselves to the task of knowing Him ourselves in these two great acts, then we will not be able to kid anybody into thinking we really understand. This does not mean that we cannot teach until we have all the answers. We don't have, and never will. But we must be on the exciting trail of finding at least partial answers to the confusions of our own lives and our own times.

These answers lie somewhere hidden in the knowledge of God who creates the world good, and who is willing to accept our wrecking of it, if we turn again toward the vision of truth which he holds before us eternally in Christ.

This is the hard thing—to hold these truths together. To teach about a God of sweetness and light is to be blind. To get so involved in trying to berate human beings into being better is to deny the power of God, who alone changes hearts. Somewhere in this tangle is the truth.

Last summer I stood on the Acropolis at night in the full of the moon. The unearthly beauty and quiet of the place is something that will never leave me. Why was it so deeply moving? One could say that it was the sheer beauty of light upon the many surfaces and shadows of those ruins. It was that and more. It was more beautiful because its ruins called out to you in eloquent silence of all that had taken place there, the nobility of the human spirit that was Athens, during the Golden Age, the bitter death of Socrates, the pillaging and fire of lesser breeds who could not stand Athenian pride, and down there below the edge, the place where St. Paul preached Christ to a people who in a way had worshipped him unknowingly in their Unknown God. This holy place was beautiful because of the blood and the tears and the ruins as well as the memory of the gleaming creation that it had been in its intact splendor. So it is with the gospel truth. It redeems us because it reminds us that God creates life good, that it is hallowed by all the blind struggles of men who after getting lost turn once again to the good with a new understanding of what the creation and the recreation costs God. They have participated in it to some degree.

The Subtle Relationship between Tragedy and Joy

One of the reasons why the yearning after redemption is so tiny in our day is that we are only beginning to see the relationships between joy and suffering. We are still a callow people, who think of life in comic strip terms. Happiness is good. Suffering is bad. This is one of the oversimplifications that Christian history must help us unlearn. The church and its school must be a place where the deep and subtle relationships between tragedy and joy are once again opened to people, beginning at a very early age. When men and women and children are introduced to Christ as someone other than a pretty figure in a skirt, but as the One who goes with us into our business and our play, then this may begin to be taught. We must not flinch before the task of pointing out the real tragedies of our times. There are few enough other places where this happens for people. And at the same time we must point beyond the pain and the foolishness of modern life to the Holy God who has created us in His image.

One of the great religious paintings of our day is an oil triptych by the German expressionist, Max Beckmann. It is called *Departure*, and it hangs in the Museum of Modern Art in New York. The two side panels depict horrible scenes of human torture. Men and women in chains are being whipped. Two people are being made to stand in exhibition on a

platform, one tied upside down to the other. But the central panel is a serene view of a boat in a beautiful blue sea. Three majestic figures, crowned, robed in bright colors, are about to set sail.

In these times when many have forgotten who it is that made them, and who have no confidence that they are on their way anywhere, it is the task of the teaching and witnessing church to stir up the memory of the goodness of creation and excite the little yearning for redemption. Let us all set sail.

THE FAMILY IN TODAY'S AFFLUENT SOCIETY

LILLIAN THOMSON

*Executive Director, Family Service Association, Toronto**



Tonight you have arranged to take a look at the homes that surround your Churches in this affluent society of ours. We can skip some of the comments that are often made. For instance we all know that the general affluence has bypassed some families and that there are backwaters of poverty in every city. We also know that many affluent families are unhappy and that homes have broken in spite of or even because of affluence. Later this evening in the discussion period you may decide to range over a wide area including the suburban and the rural family or over value systems or economic conditions affecting families. In the meantime I would like to concentrate on families living in the downtown areas of our cities and towns. How is the downtown family getting along?

Happy and United Downtown Families

First of all, some of the homes downtown contain families that are as happy and united as could be found anywhere. Here, for instance, is the family of a shopkeeper. The little corner store seems too small to support a family with four children. But the children have done well. All went to High School and two to University. They enjoyed games that they first learned in the gym at their Church. Their interest in music developed in their Church Choir. This home has been a centre for the young people of the parish. Its good influence has extended beyond the rather shabby living room.

Here is another family living in a deteriorated neighbourhood. This is a large family of young children. In spite of unfavourable surroundings the children show no signs of disturbance or delinquency. They go to their school and church groups and to a church camp in summer. This home too is a sort of sanctuary for the boys and girls of the street. It is without some of the cultural interests of the other family but it is a strong home in its unity and happiness.

What made each of these homes so strong in the midst of a weak community? For one thing, the father was a very real, very active member of the family. He was not on a work shift that stripped him of his fatherly responsibilities. Secondly the school teachers managed to give

*Now a staff member, Division of Child and Family Welfare, Canadian Welfare Council, Ottawa.

these children a feeling of self-respect and a reasonable sense of achievement. This contribution of the teaching profession should not be taken for granted by Church and social agencies. In a recent book called Education and Income, Dr. Patricia Sexton demonstrates that the school facilities and teaching available to American school children from low-income families are inferior to those available to the more affluent.

What of the Church? What is its meaning for those two families? Would those young people have been just as well off if they had gone to the recreation hall at the corner? I think not. In their Church each family was known as a whole family, and each thought of itself as a whole family whether in the pew or at the altar. This wholeness is precious. There are so pitifully few places where the wholeness can be seen and felt and cherished. The modern physician treats a patient. The public welfare department necessarily deals mainly with the breadwinner. The family service agency typically counsels the parents. The youth organization is apt to know only the children and young people. We none of us desire this fragmentation. But in big communities specialization encourages it.

Here is another point. A family is fortunate when the family group is well known to the minister. Then, when crises come, as come they must to all families, their minister can be with them and in the best sense of the term he or she can minister to them. I fully realize that you all know this. I make this point so anxiously because many families can get along well until a crisis comes and then, with no one in their whole community that they all know and trust, they panic, become disunited and demoralized. A family crisis, whether it be an accident, unemployment or sickness, is often the beginning of permanent family breakdown.

Downtown Families Not Faring Well

Now let us consider some downtown families who are not faring well. I have chosen two kinds of families in great need of your charity. There is the one-parent family and there is the family of the estranged and wayward youth.

*The one-parent family is typically the family of divorced or separated parents or families deserted by one parent. Often the mother is raising the family with or without financial support from the father. Today, 12,000 deserted women are receiving public assistance in Canada. Probably there are many more who remain uncoun-
ted. Unfortunately the public has a general impression that the Churches haven't much interest in separated couples. The public is superficially aware that the Churches are against divorce and therefore, it is assumed, against separation. The public hears about the excommunication of divorced and re-married persons. The public hears about the couples clubs that are such lively additions to the life of the Church. The deserted wife, as a member of the public, is influenced accordingly. The Church, she may conclude, is not for her. All this, of course, is unfair to the many priests and ministers who have helped men and women over the devastating experience of separation but whose service remains largely unknown. How can the Church make its light so shine that people will see the love and concern of the Christian community for the divorcee, the separated, the deserted and the deserter? Personally I have no easy answers to that question. I can only pose some further questions—one regarding the woman who is the sole parent in a broken home and one regarding her child.*

There is no such person as a "typical deserted wife". The very notion is repellent. People can be hurt and wronged by the stereotypes that are

glibly applied to them. Nevertheless we must be sensitive to certain possibilities. It is possible that the deserted wife has been badly hurt, that she is often lonely, occasionally bitter, sometimes reckless with anger and disappointment. She may suspect that everybody regards her as a failure and to tell the truth her suspicions will often be well-founded. Consequently it may be very hard for her to find her place in Church activities.

Unhappy Venture to a Women's Meeting

Here is one woman's account of her venture into a woman's meeting in her neighbourhood. The name, of course, is disguised.

"Mrs. Gold . . . had for the first time gone to a . . . meeting and during the time she was there she was wringing with perspiration from anxiety. It had been a very fearful experience. . . . She had felt comparatively little fear up to the time she was actually in the room attending the meeting. She had never gone before to these meetings but for some reason she had made up her mind she would attend. She mentioned she preferred to be alone and when I asked her why she felt fearful she guessed she really did not like people. She said she guessed she 'feared people and felt angrily toward them or something'. . . . I asked her what she was thinking during the time she was listening to the discussion since it was during this time that she felt the worst." Mrs. Gold described other women in the group as talkative, inane, or "uppity" and said that the speaker could not be understood by anyone but herself. Later she felt ashamed of herself for thinking badly about the talkative woman who was just like herself in that she was very apprehensive only she tried to get rid of her anxiety by talking.

There are lots of Mrs. Golds downtown. They have never had the experience of being a member of a community. They have never belonged. It does not come naturally to them to assume that they are welcome in a group. They are unlikely to accept the customary polite invitation to a monthly meeting. They need to be sought out. A member of the church group needs to establish a comfortable, casual relationship and then literally accompany Mrs. Gold during her first venture into the unknown. Unknown indeed is the Church and all its works to these bitter, unrelated men and women. Let us not expect them to act as if they had been raised in the odour of sanctity.

The Postcard that Never Came

Dick, aged nine, was telling me with chagrin about the "awful" rooms they lived in downtown. He and his mother and his little brother lived happily together. His father left them a year ago. With the urgency of a child attempting to convey something of great importance, Dick added "He promised to send me a postcard and he never did". The postcard that never came is far more important than a pamphlet of statistics about desertion. This boy is hurt. He is in danger. How is he going to find himself as a boy and later as a man without any man in his life with whom he can identify himself, in ways that will nourish his self-respect? What are the laymen of the Church prepared to do about boys like Dick?

Wayward Youth in Downtown Streets

In Toronto, University Settlement has deployed a worker into the streets and hangouts where boys and youths congregate. This is a "detached youth worker"—detached from the Settlement building. He takes the initiative in getting acquainted with boys who would be unlikely to

come into a Church or Settlement—the boys who hang around streets, parks, pool halls and coffee bars. About 200 boys have been contacted. They are 15 to 18 years of age. Here is what the youth worker says:

"They are not as aggressive as they might appear to the public. Rather they are undisciplined, possessing low estimates of themselves, and in many ways indifferent both about themselves and the world around them. The community they live in does little to change this condition. The community is basically indifferent to them. Too often the family as well as the police, the boss (if they are working) and the store owner where they hang out provide little support, encouragement or guidance. . . . This project has shown that almost without exception these youths can form close and meaningful relationships with a stable adult. . . . Through identification with the worker they may adopt new moral precepts or new and more acceptable manners. The worker has been able on a limited scale to increase their awareness of the world around them. He is in a position to introduce them to ways of life and moral behaviour which they have not adopted. The unique relationship with the detached worker provides the incentive, support and opportunity for change."

For some of us this report may correct some common assumptions. We may have assumed that the problem of downtown youth is the problem of individual incorrigibility and gang violence. Instead it would seem to be a problem of individual apathy and of communities without concern for their citizens and of districts that are not communities. It would seem to be a problem of lives that in all their dimensions are meagre rather than abundant.

This report does more than analyze the problem. It says that the solution is to be found within relationships that are warm and unchanging. Christianity has always taught as much. Yet the average layman may hesitate to get involved in services to straying youth because he has been led to believe that you need to have a lot of "know-how" in order to "get results". On the other hand the people who are trained in helping professions are feeling that community need is getting away ahead of them. Through lack of personnel and dollars they are simply unable to extend themselves far enough. Thus an impasse is created. The impasse is unlikely to be broken until laymen and professionals can come together to tackle community need directly and stubbornly.

A Boy Who Learned to Hate

In the years following the First Great War there lived in downtown Toronto a man and wife who were both advanced alcoholics. Among their children was a girl who was of average intelligence but who nevertheless developed as slowly as a retarded child. She spent the years of girlhood in several foster homes. She stole and lied and at an early age was sexually promiscuous. She dropped out of school at fifteen. An illegitimate child was born. This child, a boy, is now fourteen. He lives with his mother, stepfather and their other children in one room which serves as livingroom and bedroom for the whole family. Physically he looks frail and younger than his age. He is usually described as sullen and hostile and is often called a "loner" and an "isolate". Teachers, psychologists, caseworkers and group workers have failed to get through to him. His probation officer has also failed. The comments of these workers indicate their discouragement. The caseworker feels that his time should be given to those who can benefit from counselling. The probation officer has a half-hour a week with the lad and feels the hopelessness of such time pressures. The group worker is convinced that whatever is done in the Settlement or camp is promptly undone in the home.

All of these services, given by competent people who are genuinely anxious about the boy, seem to have little power to change the dangerous course of this life. There is a growing demand that new methods be tried. There is great need for small specialized institutions for the treatment of seriously disturbed children and alienated youth. This question of appropriate resources to meet such serious trouble is a question of social policy that should concern the Church deeply. In the modern city "one of the least of these" is less likely to be an appealing orphan than a boy who has learned to hate.

Crowded, Vivid Streets

Tonight in any of our Canadian cities the downtown streets are full of life: a boy stealing a car; a man yelling at a wailing child; a woman crying because she is a stranger here and her husband is on a night shift and she is lonely; a policeman helping an aged alcoholic woman to the safety of the police station; the lights and laughter in the Settlement House gym; a little girl crossly tending a smaller child until their mother gets home from work; a group of urchins scuffling in the lobby of a high-rise apartment that looks down upon the rooming houses where they live, it being warm and bright in the lobby and by all odds the best place within blocks until the Superintendent throws them out.

These are crowded, vivid streets but they could scarcely be described as affluent. They are far from well-known to the residents of the city's affluent avenues. The other side of the tracks seems a long way off these days. Once upon a time the true philanthropist bustled back and forth across the tracks carrying advice and food to the poor and carrying reports of social conditions to the rich. His modern descendant has learned that grandad's methods were all wrong. Some of the descendants are serving responsibly on Boards and Committees but nevertheless may feel out of touch with the very communities they are trying to serve. Others have no wish to be in touch. They are easily persuaded that the sophisticated man or woman steers clear of involvement in sordid unpromising lives. There is much in our culture to encourage such detachment.

Are We Impassive and Impersonal?

One night this winter in a downtown street a child of about three years was crying disconsolately no doubt because it was tired to death and because its hands without mittens were cold in the icy air. This little creature was dressed uncomfortably in an improvident pink suit. Its mother had the shut-in countenance of a teen-ager who has hardened beyond hope. I did not interfere. In our society it is not our way to accost a mother and ask her if she has no mittens or tell her to take the little one home to bed. It isn't done. I would know myself to be unprofessional and the mother would know I was crazy. But I thought of a friend from Nigeria and from Islam. How very odd he found our folk ways. In Nigeria, he insisted, a responsible citizen would indeed accost a deficient parent, advising, admonishing, bringing the whole force of tribal authority—that is of society—to the protection of the child and the assistance of the mother. Is our society becoming more and more impassive and impersonal? Is it producing larger and larger numbers of well-dressed Scrooges, indifferently consigning social distress—not to the workhouse for that too is frightfully out of date—but to districts that are conveniently beyond the orbits of busy successful lives? These questions must weigh intolerably on the hearts of Christian leaders—that is if I am right in believing that Christianity has always called the faithful to be compassionate and not dispassionate. But here I wander recklessly into a tremendous subject that today is being explored with new vigour—namely, the role of the Church in social service to the modern community.

THE INNER CITY: WHERE URBANISM CHALLENGES THE CHURCH

REV. C. H. FORSYTH

Superintendent, Central Winnipeg Parish, Winnipeg, Manitoba

In 1958 Dr. Truman B. Douglass reminded us that it was at a place "nigh to the city" that Jesus was crucified—that is, in the suburbs. In the years since a host of speakers has picked up the phrase, using it as a text to launch exposés of vapid, culture-dominated religiousness in the suburbs. Much that has been written and spoken on the subject has been justified. Again and again our church life has been slick and facile, and we have been the purveyors of a "cheap" grace, piously begging to remain God's disobedient servants. If one of the persistent problems afflicting certain of our inner city congregations is an almost ineradicable nostalgia over the ways things used to be in earlier, and thus "better" days (a tenacity of memory that cannot mobilize but only paralyzes the church!) it can be said in extension of this that a basic malaise of suburban Christianity is that "it tries artificially to recollect a vision of simple rural and village life which no longer exists. . . ."



But let us move past the castigation of suburbia to a more urgent matter. Perhaps we might get at it this way:—if it be true that Jesus was crucified in suburbia, it is surely of significance for us that the trial took place in the inner city! As we wrestle with the urban challenge it is a matter of some consequence symbolically that at the beginning of it all, the issues of the Gospel were in jeopardy at the core of a city. Even the location of the place of His execution did not, I suppose, derive from a decision made in the suburbs. We can believe that He made His way there because at one time, at City Hall, the Metropolitan Council of Jerusalem had zoned the Golgotha acreage for disposal purposes. Thus, even then, what finally happened in suburbia was shaped by events and decisions, faith and unfaith in the inner city.

Everywhere in North America the years since 1950 have brought a revolution in urbanization. Senator Clifford Case tells us that in the United States about 125 million people, and nearly 80 per cent of the nation's productive capacity are now located within 212 metropolitan areas. Between 1950 and 1960, 84 per cent of the total population growth was in these areas. And in the next 25 years the total urban population is expected to increase by another 100 million. To accommodate this population growth the United States will have to duplicate in the next 20 years the size and capacity of all American cities existing in 1940. And this is not an American phenomenon. Every Canadian urban centre feels the pressures of the revolution. . . .

The urban revolution, moreover, is both the expression and the *locus* of a vast technological-industrial revolution that will transform our world in twenty years. Donald N. Michael recently reported on "Cybernation" to the Centre for the Study of Democratic Institutions (the study centre of the Fund for the Republic). The word "cybernation", as you know, has to do with the development and use of computers and other types of

cybernetic devices in connection with automated industrial and commercial processes. The 46 pages of this report constitute one of the most staggering statements I have ever read. The familiar world of industrial-urban society disappears and a radically new society emerges. . . .

Donald Michael writes a sobering word: "As cybernation advances, new and profound problems will arise for our society and its values. Cybernation presages changes in the social system so vast and so different from those with which we have traditionally wrestled that it will challenge to their roots our own current perceptions about the viability of our way of life". . . .

This is the world in which our children will live. It is small wonder that Bishop Kennedy asks: "Who speaks for persons?" This is the world into which our venturing, daring God bids us move, saying: "Be the church here, and I will never forsake you". Will we take him at his word? Can it be that God, the old Eternal Word, belongs amid the computers, that he can find his way—and thus ours—and work his will amid the complexities of urban sprawl and process? . . . Or do we really believe what those who select "typical" church scenes seem to believe, with all their pictures of sweet village churches, spires set against country lanes: that God is a Very Senior Citizen, moving about some celestial hinterland, bearing his portable pension, and leaving behind well-administered societies devoted to remembering how terrific the Ancient of Days was in his prime? . . .

Recovery of the Parish

Inner City experience suggests to me that we must recover the Parish. It is significant and encouraging that the Report to General Council of the Long-Range Planning Committee touched on this need. In The United Church of Canada we have by and large accepted the concept of the congregation as a "gathered" community. Personal decision, not geography, has determined one's participation in the life of a congregation. This means that in our cities, churches at the heart of the downtown pull in folk from the suburbs and from every city neighbourhood. Many of our downtown churches would be hard pressed to survive financially if out-of-area families ceased to come. It is neither necessary nor desirable that such in-gathering cease where it now exists, and can be maintained. But I submit that, if the church is to be a relevant force in our increasingly complex urban life, the gathered concept of the church must be linked with the parish concept. . . .

In Winnipeg we are now committing our Inner City Council churches and institutional centres to the parish experiment. We recognize that many of these churches will continue to have pastoral responsibilities for individuals and persons living outside the parish areas now established. This is as it should be. But in the process of working out these areas we have discovered how irresponsible we have been toward our city. There are regions of downtown Winnipeg that are unknown territories to the churches. Whole neighbourhoods with their schools and shops and tot lots have been ignored—sometimes within clear sight of the church building—at the very time we have been muttering and fumbling around trying to figure out where "our" people have gone. If our churches are to be of any earthly use to God they must cut into the process of urban life and see the "face" of their parishes. Ralph Morton reminds us that we often forget "how insidiously individualistic has been our conception of Church membership. We go to church for what we individually get from church; we go to church as a personal demonstration of where we stand as individuals".

To recover the Parish means that we get past the coming and going of individuals to the ministry that is ours as a people, the "company of the committed" about which Elton Trueblood writes. Here the body of the church, the people of Christ, is ministering to the body of the city. . . .

The Stewardship of Neighbourhoods

Our urban churches must not only recover the Parish concept, they must see this as involving the stewardship of neighbourhoods. So often we skim on the surface of the life of the city, only occasionally cutting into situations and issues (and then, often, we fight about the wrong things for the wrong reasons!) Housing problems, the needs of schools, the issue of school drop-out and what this means in terms of blighted futures and unfulfilled hopes in the lives of hundreds of young men and women, the arrival of Indian and Metis folk in our urban centres, the terrible loneliness of many people along our streets, often pushed and buffeted by powers and bureaucracies they do not understand—all these are religious issues. The zoning regulations of our neighbourhoods are as much church business—or ought to be—as the monthly meeting of the UCW. In the neighbourhood, as stewards of a neighbourhood, we have the chance to witness for persons in company with the leaders of schools, agencies, community clubs:—and in that context we learn how to make a realistic witness, stripped of the sentimentality and superficiality that so often characterizes our pronouncements. . . .

One of the great moral and spiritual issues of our time, for example, concerns the content of our education. What shall it profit us if we erect sleek and shining school buildings that are ornaments in the neighbourhoods if those who attend drop out in the hundreds through frustration, through lack of motivation, through teaching and counselling irrelevant to their real situation. In the world, says Adlai Stevenson, there is a revolution in expectations. But that is not so for hundreds of young men and women groping and lost in the world of school, or wandering jobless and aimless on the edge of the world of work. This is why—in part, at least—three young fellows I know are drunk each and every weekend. This is why their drinking is not all boisterous but determined and hopeless in character. And this is why fear stared at me out of the eyes of a fine-looking, married 21-year old who for the first time saw the outline of his life's future clearly, terribly—when he could not, simply could not, find work. And this is why some of our kids in Grade 7 with a reading level about Grade 4, take to kicking in windows. A church faced toward its neighbourhood is going to struggle with the schools and for the schools, and supremely for those who must attend schools. And all of this involvement will be on a quite different level than saying the invocation at the commencement program.

Just the other day I ran across an article by Herbert Gold in which he describes how he stood looking out the great windows of a French airport terminal building at precisely the moment when a Boeing 707 jet crashed at the far end of the field, killing all the passengers. In compelling fashion, he described the experience of seeing this event, knowing that it happened, and yet not feeling any of the hurt of it. . . .

I tell you, those words hit at me with the force of authentic prophecy! "We were present on the scene, that's all. We were not responsible. We were not relevant." Is that to be the epitaph over silent, deserted inner city churches? Have we been so insulated from the world by stained glass and our program techniques that we cannot feel the need and the hurt of neighbourhoods—so in Detroit, 63 churches moved away or died; in Cleveland, 72; in Chicago, 150; in New York, 300 . . . all in the past fifteen years.

It need not be that way. I think of an area of South Chicago where in a very few years there was a huge turn-over in population—about 100,000 and it was a change from white to negro. In that situation, the churches faced the neighbourhood in its need, faced the threat of disintegration and fragmentation, and joined with agencies and business groups to form a community association that mobilized the neighbours in block clubs along the streets; rallied them to preserve the integrity of the neighbourhood; encouraged them in the solving of their own problems. Today the association is able to stand between the tenant and the exploiting landlord. The association of neighbours and groups stands between the citizen and the bureaucracy of civic administration; it handles complaints and gets results; it promotes community development, trains local leadership and holds off urban blight and decay. The key leadership throughout this story has been given by the churches, Protestant and Catholic. As a result these churches are not packed to the rafters; they struggle and suffer and experiment, and by God's grace will continue to do so. But they are relevant. The people of Christ are wrestling with the real issues of urban life—for the sake of persons, for the sake of reasonable human existence, for the sake of genuine community. Neighbourhood after neighbourhood in our Canadian cities needs that kind of tough, disciplined involvement which sees the church acting as stewards of streets and society. . . .

Small Groups Meeting in Houses

If we are to see the face of the parish and be responsible stewards of the neighbourhood where God has placed the church, then we must get out of our buildings to the streets and the homes where people are. About 70-80% of the folk in my area of Winnipeg are unchurched—both Protestant and Catholic. In most Inner City Council areas of our city the percentage would run anywhere from 50% to 70%. Great masses of people are out of touch with the church building on the corner. Ever increasing numbers of such folk have had absolutely no experience of worship in the church building—and perhaps not even much experience in a club or Christian Education group. Yet the Gospel is for them; it is theirs, not alone ours. More and more I am seeing how essential it is to release the church, the fellowship, out along the streets, letting it re-form in small groups meeting in living rooms and apartment blocks. "To the church that meets in your house, greeting!" God has a new truth for our mass, depersonalized age, ready to break forth out of that old word if we would let Him. Along the streets of our Parish there live men and women and children with troubles and inner confusion too deep to utter. You remember how Brunner challenged Barth because he insisted that we must preserve man's "addressability"—"There is that in man that can be met by God, addressed by God. That is what constitutes him man!" Surely this is a central truth, that man finds himself, he is himself, when in the community of faith he knows himself to be named, addressed by God. In so many lives there is deadness because nobody seems to know their name, nobody cares. How much we need "enabling groups" that will be the church to those who have had no experience of program and fellowship in the church building. How much we need Bible study groups where the unchurched neighbour may feel at home, where he is at home and where the word of scripture speaks into the very practical, very urgent issues of personal and street life. How much we need such groups to really tackle the job of equipping the saints for their work of ministry in the world.

Obviously we are not campaigning for an end to church buildings. As the Inner City Parish in Cleveland discovered, the storefront church centre

must in many places give way to a building that will be adequate for many of the training and teaching activities as well as the worship life of the church. I am simply reiterating the plea that was made last year to this Board, that the church recover that mobility that is basic to real life under God. I ask that our church buildings be turned outward toward the streets in programme and use; that we resist our impulse to create of our churches ghettos that shelter us from the often unfriendly, very often unresponsive world outside. I still feel that the perfect illustration of what house groups can mean is given in George Webber's account of the woman who found through study and worship with the neighbours the strength and courage to try to raise a family on a very tight welfare budget, to accept a situation that could not be changed, to live with poise in a housing project knowing that in the next apartment block across the way her husband was living with another woman, to really be able to accept each day as a gift from God. This is the woman that was learning Spanish so that she would be able to welcome in Christ's name the Spanish-speaking Puerto Ricans who were moving into the block, isolated and lonely.

New Patterns of Group Work

As we respond to the challenge of urbanism in the Inner City I am sure that we will have to find and be given opportunity to experiment with new patterns of group work, new and very personal forms of group therapy, new expressions of the church as family and community amid social situations that so often threaten personality.

Some of these experiments are under way in various parts of Canada. More and more I am convinced that there is a special, personal role for the church in several areas of social ministry. I think of "549 House" in Winnipeg, a highly creative rehabilitation home for young offenders, operated by Dr. Edgar File and Mr. Bob Stiven. Here is something poles removed from the dreadfully institutionalized forms of rehabilitation. Five boys live in a residence on an ordinary street, under the supervision of a House Director and in a pattern of group discipline open to radical love and concern. No sign on the door, no fuss, just a home—and God's Spirit is given room to work. I am sure that the men in North Winnipeg have got hold of a new form that can be repeated in varying ways across the country. The cost in dollars is not large. The cost in concern is terrific.

It was concern for persons, a concern for the healing of persons in groups, that sent a couple of young men out from a downtown church in our city, to work the coffee shops and hangout spots in the area. In these places they met teen-age fellows, many of whom were school drop-outs, almost all of whom had court records. They just got used to being together at first, and only later did they decide to actually use a room at the church as the centre of their bull sessions. That fine religious writer, Arthur Miller, has written about these kids, and about many of the rest of us too. He traces the problem back to boredom, a basic mindlessness: "people no longer seem to know why they are alive; existence is simply a string of near-experiences . . . the good life is basically an amused one". Kids like these, says Miller, are living in a time that is threatening to destroy the very concept of man as a value in himself. The solution to their need cannot be found on the surface of life in the provision of housing projects and community centres. The wrong that afflicts them "is deep and terrible and general among us all. There is a spirit gone. Perhaps two world wars, brutality immeasurable, have blown it off the earth; perhaps the very processes of technology have sucked it out of man's soul; but it is gone. Many men rarely relate to one another excepting as customer to seller, worker to boss, the affluent to the deprived and vice versa—in short,

as factors to be somehow manipulated and not as intrinsically valuable persons". Somehow when Arthur Miller ends his statement he voices the inmost cry of many persons: "I do not know how we ought to reach for the spirit again but it seems to me we must flounder without it".

Working the coffee shops, being "at home" to the prisoner, counselling the alcoholic, contacting and encouraging the lonely and isolated in their rooms, standing with a family as they seek the right help from the welter of agencies, in all things and at times speaking for persons, "reaching for the spirit again", we must recover the reality of Christian community. We must turn the church outward from the building to the streets. The place of common worship will then become the place where Christians are equipped in grace and knowledge to take up the campaign again. If we are ever to follow after the living God, this is surely where we will have to do it.

The Church and Families

I wish I could share with you my growing sense of what the church in urban society can mean as family . . . the family and household of God. I believe that if the church takes seriously its family role it must radically alter Christian Education programs to permit the participation of children. This is essential if children are to know the securities of community in the face of the threats of the institutional, impersonal world around them. Father Andrew Greeley recently wrote about the sheer movement, the turbulence and mobility of modern urban life. He says that even to call modern urban man a nomad would be to grant him more stability than he has, for the nomad has at least the stability of the tribe with its associations, heritage and meanings. Modern man lacks that stability.

That is why we must cut far past purely children's work in churches to an intensification of adult groups, that they may be reached for the family of God, to save the families of man. That is why the church must really act *in place of parents* for many children, why we must as adults and children act out together and live out together the family life of the people of God in the church's family worship and family fellowship. Unless both of these concerns are operative in our churches, shaping our strategy, re-working our program patterns, we simply will not meet men and women, youth and children with a fellowship of acceptance, of family, which really can go below and behind the instabilities and failures of traditional personal family life, so terribly shaken and challenged by the procession of urbanism.

Presbytery Oversight and Regional Planning

All that I have tried to suggest thus far has something to say regarding the wider structures of our church life. Briefly, I want to mention two matters of real concern to me.

In its Report to the General Council the Long Range Planning Committee referred to the need to study our Presbytery structures to see how they can be changed and shaped to serve the new urban age. Let me affirm that the urgent need for Presbyteries in urban centres is to take seriously their planning and strategy-making functions. The sheer ignorance of many of us presbyters about urban society, about the probable expansion patterns of our own city is incredible. For too long we have refused to take seriously the supervisory, episcopal function of Presbytery. Thus we have skidded into congregationalism—made worse by the fact that we think we are enjoying the benefits of a connectional polity. If Metropolitan corporations must plan the routes of sewer lines, highways, residential streets, subways and bus services, I submit that the urban church cannot do without regional, area planning.

Secondly, at the national level the United Church must allow the Board of Home Missions to move out beyond the realm of aid-receiving charges, institutional centres and so forth, and embrace within its planning responsibility the whole division of Urban Church. Whether self-supporting or aid-receiving, our inner city churches need guidance in strategy and planning. Very soon all urban churches will need the kind of broad assistance in direction and policy that can only come from a Division that is able to see the situation across Canada, and in the light of the more advanced urbanization processes in America and Europe. Nationally we must have key persons whose sole area of responsibility will be to keep abreast of the church's experience in the face of urbanism. Increasingly local urban problems in the United States and in Canada will only be met by policies that are framed in general form in Ottawa and Washington. In like fashion, we must get past the meaningless division of our urban churches into those that are shored up financially by the Board of Home Missions and those that are not. Whether aided financially or not, the urban churches of a region must together face the city, and we all need the most competent and searching national scrutiny and advice.

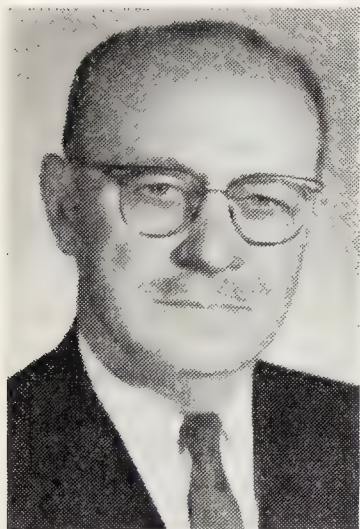
Relevance and Incarnation

We are called of God to make the church relevant, and that is simply a rather poor way of saying that God wills his Gospel, His Word, to be incarnated in this complex, wonderful new world of urbanism and technology into which he is leading us. He knows His way—and will show us ours. To risk ourselves in this venture is to recover the joy and power of the Christian life. This is my report from the front, ladies and gentlemen. As Vaughan Williams said about one of his symphonies, "I don't know whether I like what I have written, but I mean it!"

UNITED STATES FOREIGN POLICY AND INTERNATIONAL MORALITY

DR. HAROLD E. FEY,

Editor, The Christian Century, Chicago, Ill., U.S.A.



This occasion for the discussion of Christian responsibility in the field of international relations bears witness to the vision of a great church which unites evangelism and social service in one organized field of Christian ministry. In so doing, it has exalted the church's sense of the greatness of its high calling and has lifted up its servants who work in this field. It is a privilege to add a voice from below the border of appreciation for the life and work of the Reverend J. R. Mutchmor, secretary of the Board of Evangelism and Social Service, who invited me to this meeting. In making him its Moderator, the United Church of Canada confirmed the judgment of a multitude of United States churchmen—a judgment which we wisely refrained from voicing until the United

Church made up its mind. Dr. Mutchmor exemplifies Christian responsibility in human relations as well as any man in North America and his service to Christ and the church is felt throughout the continent and world.

Divine Purpose in World Affairs

My purpose here is to strengthen your faith that in world affairs as well as in personal affairs it is the purpose of Almighty God that we should not perish but have everlasting life. Our salvation does not depend on race, technology, geography, or any nation or combination of nations; it depends on God whose will and nature we know through Jesus Christ. If we believe this, we will find it easier to bear one another's burdens and so fulfill the law of Christ.

The Burdens of the United States Nationality

We of the United States need your help as we bear the burdens of U.S. nationality. We are burdened with separateness in a world where walls are crumbling and borders are increasingly irrelevant. We carry burdens of complacency and provinciality in an era when the principles and forces of freedom are everywhere under challenge. We bear burdens of fatness of body and dullness of spirit at a time when the poor and the young of the world are raising their revolution of rising expectations. Our greatest burden is our desire to be left alone, persisting into an hour in history when solitariness invites death, when isolation opens the door to extinction.

The Containment of Communism

The cornerstone of American foreign policy has been described as "containment" of Communism. Stated this way, it is too negative to be appealing, to be wise or even factually correct. A worthier national objective is the attainment and propagation of democratic freedom—the extension of "real opportunities for making uncoerced choices among significantly different alternatives"—as well as resistance to any form of totalitarianism, including that of Communism. The essence of totalitarianism is found in the fact that it coerces choice by allowing no alternative to itself to be presented. It is worth remembering that in its original presentation by President Harry Truman (1947) the doctrine of containment was presented positively. He said:

"I believe that it must be the policy of the United States to support free peoples who are resisting attempted subjugation by armed minorities or by outside pressures. I believe that we must assist free peoples to work out their destinies in their own way. I believe that our help should be primarily through economic and financial aid which is essential to economic stability and orderly political processes."

Christians must be scrupulous about means, but are not indifferent to freedom, an end which is consistent with the nature of man as he was created by God.

The Tradition of Isolationism

Our friends may be a little more patient with us when they reflect that of all the major nations in the world, the United States was probably least prepared to accept and use wisely the kind of world leadership which was thrust upon us by World War II and its aftermath. Yale Professor H. Bradford Westerfield, in his recent comprehensive book, *The Instruments of America's Policy* (Crowell, New York, \$10), points out that most of our people "escaped" from Western Europe, abandoning the social struggle there to seek easier opportunities in a simpler, less crowded and ampler land. They came to a land protected by a European balance of power, defended by the British navy, given trading opportunities because

of freer trade policies open in the 19th century, protected from class conflict within by the status of most of the immigrants who came to our shores, saved also from strife over every issue except slavery because discontented people could always emigrate once more to the expanding frontier.

We ventured once to set the world right, but World War I was followed by another reversion to isolationism, which we sought to intrench legally through neutrality laws. When we interfered with Japan in South-east Asia and were attacked, during the Second World War we postponed facing reality until "unconditional surrender" delivered our foes helpless at our feet. Even after the war we rushed our armies home and broke them up, depriving ourselves of an effective voice in postwar settlements. It was only when communist expansionism and the weakening of Britain left us no choice that we "rejoined the human race" in the defense of Greece and Turkey, the air lift to Berlin, the defense with other U.N. states of Korea. In all this, it must be said, our churches followed the national lead rather than giving the nation prophetic leadership. In their defense it should be acknowledged that their support for the United Nations has been strong and unflinching and helps account for the 80% support found for the world organization in public opinion polls.

Economic and Military Containment

There has never been any question that the churches constitute the principle support for economic and technical aid as elements in the containment of communism, and continue to do so. This support is expanded through Church World Service, the Peace Corps, thousands of missionaries and assistance to foreign students. In the process of evolution, however, containment by economic aid got entangled with containment by armed force. An enormous expansion of military bases and the parallel development of nuclear and conventional weapons contributed to the entanglement. Containment led to limited war in Korea, to support for United Nations forces in Palestine and the Congo, to unilateral assistance to Vietnam and to action stopping Soviet emplacement of nuclear arms in Cuba.

Last week at Geneva, Soviet Deputy Foreign Minister V. V. Kuznetsov neatly turned the tables on us when he demanded that we dismantle all our overseas missile and submarine bases, recall nuclear armed aircraft and their carriers and bring home all rockets having a range of over 800 miles. In addition, he denounced the Nassau agreement because it added to the "momentum" of the nuclear arms race. Kuznetsov asks considerably more of us than we demanded of Russia in relation to Cuba, and he is not likely to receive all he asks. At the same time, he is not wholly in the wrong and some of what he seeks might be subject to negotiation.

The growing range of missiles detracts from the value of all foreign military bases. Some of them are still desired by their host nations, and should be kept. But others are liabilities strategically, politically and morally. Phasing them out gradually, in return for concessions from the Russians would be justified. Such concessions as taking their soldiers out of Cuba, or paying their assessments at the United Nations, or agreeing to inspection of a nuclear test ban, would be negotiable. When discussion reaches the point where particular bases are at stake, it is a safe prediction that Russia will reveal more enthusiasm for the removal of U.S. bases in Europe than of those in the Far East. Containment of Red China may be of as much importance to Russia as to the United States. The rivalry of Russia and China in Southeast Asia, in Mongolia and in relation to India is too long sustained and too bitter to be doubted.

Mutual Nuclear Containment

It is only when we consider the question of containment in relation to nuclear weapons that an important truth concerning the international situation comes to light. For the U.S.A. and the U.S.S.R., nuclear containment has become mutual. Each "contains" the other. As nuclear superpowers we are locked into a position in which our greatest concern is to make certain that the nuclear weapon each feels it must have is never used. We are, as David E. Lilienthal, former head of the Atomic Energy Commission, says: "prisoners of a commitment . . . locked in the same cell of circumstance, the Russians and ourselves together, with only a remote hope of emerging even." The resulting frustration, says Mr. Lilienthal, opens possibilities for new understanding because "the cocksureness has gone out of most of us".

Look a little more closely at this situation of mutual nuclear containment. It has led to the abandonment of the concept of total war which ruled military thinking from 1914 to 1945 and to the espousal by the United States at least of the concept of limited war. Total war required the use of every resource of persons and property in one nation to destroy everything and everybody in the opposing nation until unconditional surrender or extermination came. In World War II this idea of total war was pursued as earnestly by Roosevelt, Churchill and Stalin as it was by Hitler, Mussolini and Tojo. It was the accepted doctrine. It was bad doctrine and impossible to carry out.

Limited War

Now total war is really possible. The nuclear weapon makes possible total annihilation, and so both sides are backing away from the idea, which is to their credit. President Kennedy kept open all channels of communication with Moscow during the Cuban crisis, as he should. He found the Russians ready to keep talking as they should have been. Defense Secretary McNamara has repeatedly declared that in the event of hostilities, it will be to the interest of both sides to limit attacks to military objectives. Development of conventional forces indicates that governments are taking seriously the possibility of the limitation of war. If that happens, then the means by which people are prepared for war will be affected.

For example, governments will have to develop a more scrupulous regard for the truth. The usual diet of half-truths and atrocity stories, by which people are carried away with passion and hatred, and so prepared for total war, will have to be varied. We will have to be more scrupulous with the truth, and so more moral, for the simple reason that we have to keep open the possibility of negotiation. You can utterly destroy a devil, who is too evil to speak to, but you have to keep talking with people who are caught as you are in a tangle of circumstance and who will take you with them if they die.

The Korean war was the first limited war. Total war types like General MacArthur did not like the limitations which were imposed on them then and Senator Barry Goldwater still cannot see that there can be an intermediate position between total victory and total defeat, which he calls "no-win". But such a position does exist and it is found at the point where each side wins what is necessary for its survival. The United Nations has just won an important limited war victory in Katanga, leaving Moise Tshombe, the India-rubber premier of Katanga, whose bounces cost the life of Dag Hammarskjöld, to bounce out of history with a big grin on his face. We in the churches can take solid satisfaction that

the United States and Canada backed the United Nations in Korea as well as in the Congo, that the idea of total war is giving way to the idea that war must be limited.

Many of the effects of nuclear capability on foreign policy are regrettable, but its effect of making the leading nuclear powers more merciful as well as more honest is good. Possessing the means of making total war, we have discovered anew the overflowing blessedness of continued life, for enemies as well as allies. By walking up to the brink of genocide we recoil from its utter horror and embrace life for foe as well as friend. Just because we suddenly know that total catastrophe could happen, avoidance of catastrophe becomes the first order of business for each side and a major reason for co-operation. No nations are more concerned to avoid total war than are the two nations which alone have the capacity to fight total war. We should be grateful to God for that, and doubly grateful that other nations are keeping watch on us through the United Nations, just in case we grow careless.

The U.S.A. and the U.S.S.R., which have the major capability for nuclear war, have the greatest reason for reaching some kind of minimum agreement, such as a nuclear test ban. They need to find some basis to present a united front, if for no other reason than that each of them has lost influence over its allies. China will no more follow the Russian lead on nuclear arms policy than France will follow our lead. Each of these two nations is developing a nuclear capacity of small potential. The major nuclear powers should discover and agree on the way in which they will act together to prevent China or France from starting a nuclear war which will involve these powers. An agreement on a test ban at Geneva would serve notice that Russia, Britain and the United States have a common stake in preventing large scale nuclear war and will co-operate to that end. It seems to me that Harold Wilson, the new leader of the British Labor party, is on sound ground when he advocates British abandonment of its effort to sustain an independent nuclear weapons system, although certainly the peacetime development of nuclear energy in Britain should continue.

According to a recent report, around 14 nations have or expect to acquire facilities for releasing nuclear energy. Such facilities are not yet competitive in terms of cost with other forms of energy production, but may become so in some situations before many years. It is of the greatest importance that this nuclear development be confined to peaceful purposes and that the spread of nuclear arms be stopped and reversed, for each new nation possessing these arms adds to the difficulty of reaching an agreement. On the other hand, it is so easy to convert this form of power from peacetime to wartime uses that total disarmament henceforth will probably be impossible. We must concentrate on the heart of man, reducing the animosities, the suspicions, the conflicts in ideologies and ambitions of people in the nations which have or covet these weapons, pursuing the ends of peace in enormous areas that are open to us through many of the channels of change. The world may not be lost if one more disarmament conference ends in disagreement; it will certainly be lost if we do not take the opportunities which are available to us for working toward ultimate agreement.

Opportunities Through the United Nations

An increasing proportion of these opportunities emerge through the work of the United Nations. With a budget no larger than the budget of one university—Harvard—and often treated like a poor relation, the

United Nations won two of its most important victories in the last year. One was won in the United States Congress; the other in the Congo. The debate in Congress over the purchase of U.N. bonds, made necessary because France, Russia, South Africa and others refused to pay their shares of the cost of U.N. peacekeeping actions, was the first full-dress discussion of the U.N. held in our Congress since the U.N. was formed 17 years ago. The two-to-one margin by which the Congress authorized purchase of the bonds proves that public opinion, created largely in the churches, can still influence Congress. . . .

U.S. support of the U.N. in the Congo was referred to a moment ago as an illustration of the concept of limited war. Now let us consider it as an example of U.S. support of the U.N. in nation-building. A few years ago when it became apparent that winds of nationalism were sweeping Africa rapidly toward self-determination the world organization made a fateful decision. It decided the U.N. would risk its life to bring these new states into full nationhood. Dag Hammarskjöld, Ralph Bunche, and other U.N. leaders went to Africa as missionaries of world order. They sought out the prospective leaders of the emerging states and described the services which would be available to them if they would identify their nations with the United Nations. The result has been that the first act of a score of states after declaring their independence was to affirm their interdependence by joining the United Nations. They have increased the membership of the U.N. from its original 51 nations to 110 nations, have enormously increased the burden on the world organization and its dedicated staff. Secretary General Dag Hammarskjöld and others gave their lives to save Africa from chaos and the world from colonial turmoil and great danger.

The U.N. effort to prevent the disintegration of the Congo into warring tribal territories required military action involving, at its peak, 19,000 men. (The number is soon to be reduced to 12,000.) While the greatest restraint was practiced, some lives were lost on both sides, although probably fewer than are lost on our roads over a holiday weekend. Any loss of life is deplorable, but we must keep some sense of proportion. The nation at the heart of tropical Africa has at last been given an opportunity for peaceable development. This is a great victory in itself. It is also great for what it may signify for all of southern Africa.

The London *Economist*, sometimes said to be the most influential British weekly, pointed out (Jan. 12, 1963) that "the U.N. role in Katanga was indeed crucial in turning Africa aside from this tragic path". The path referred to was the "suicidal road" which many southern Africa whites desire to take, which in the opinion of the *Economist* would lead to an Algerian type racial and colonial war. It is not yet certain that Angola, the Rhodesias and South Africa can be deflected from this road, but the U.N. victory in the Congo should make it harder for them to cling to their colonial illusions. . . .

It is my belief that God is moving within the troubled history of our times to accomplish his beneficent and peaceable purpose, and that the United Nations is to some degree an instrument for the accomplishment of his will. . . .

It is only one instrument, and in many ways it is a weak one, but in it our hopes are bound up with the aspirations of the little people of the world. When we see in the U.N. how our destiny is bound up with their fate, our future with their tomorrows, we should praise our Maker that this has come to pass. This is as it should be, the weak and the strong standing together, none of us very tall, as equals before the one God.

Ties with the North Atlantic Community

Because of interdependence, strengthened by common language, history and culture, it is an essential element of U.S. policy to maintain and extend our ties with Britain in the North Atlantic Community. The extension of that policy to Europe has now encountered a formidable opponent in General De Gaulle, who has vetoed for the moment at least the admission of Britain into the Common Market, who refuses to give more than minimum recognition to the United Nations, and who seeks to reduce participation by the United States in European defense. It is my opinion that the General can only succeed in his revival of his Napoleonic dream of a Franco-centric Europe by inviting guarantees from Russia. Russia will be only too glad to assure Europe of its peaceful intentions at the cost of the freedom of West Berlin, of permanent dismemberment of Germany and indefinite maintenance of the Iron Curtain, with the East European satellite states behind it. Some time may be required for Europe to assess the predicament into which it has been led by the French leader, but when the appraisal is made, it will, in my opinion, find the United States still backing British entry into the Common Market, still urging increased political co-operation in a United States of Europe, still co-operating in NATO to defend the North Atlantic Community.

The Alliance for Progress

In this hemisphere, the progress of the Alliance for Progress is much too slow, and we could use help from Canada to accelerate the pace of change for freedom in Latin America. Many U.S. citizens, myself among them, respect and are pleased over your stubborn refusal to break your ties with Cuba. Our congressmen who are now angry over U.N. assistance to Cuba are shortsighted indeed. The U.N. assistance is being given to researchers who intend to show Cuba how it can shift from a one-crop economy to diversified agriculture. Cuba can never be free of Russia or the United States until this shift is made. The completion of this study will hasten the day when Cuba can recover its independence—a day we should all hope will come soon. Meanwhile, we of the western hemisphere have a great deal to do to set our hemispheric house in order, and have every reason to strengthen the Organization of American States for that purpose.

Containment of communism as an element in U.S. policy was reaffirmed when President Kennedy forced Russia to withdraw from Cuba the missiles and bombers which could have carried nuclear bombs to American targets. The Russian action in trying to make Cuba a base for nuclear weapons and our response brought us very close to nuclear war—closer than the world had ever before come. The interval since the Russians withdrew has afforded a breathing space, which may be of short duration. The disarray of the western alliance gives Chairman Khrushchev an opportunity for rabble-rousing which he will probably not neglect, even though the Communist alliance is also upset by friction between Peking and Moscow.

Toward a Better China Policy

The most serious deficiency in U.S. foreign policy, in my view, relates to the 700 million-person nation of Red China. Our policy of non-recognition and barring Red China from the United Nations is supplemented by support of Chiang Kai-shek and by trade restrictions which have much of the effect of a blockade. The unwarranted Chinese attack on India confirms most people in the view that Peking is governed by outlaws against whom the whole world should combine. This emotional reaction is not a policy. It is significant that, without announcing it,

Russia is also withholding all assistance from China except that it is not collecting interest on loans previously extended. Mao Tse-tung presses for a policy of war and revolution and denounced Russia's announced policy of peaceful co-existence. Mao is reported to be assembling a nuclear weapon of his own, but he contends that China, with her vast population, can survive and win a war and should not be deterred by fear of nuclear weapons. Meanwhile the population of China increases by an estimated 14 million a year and pressure on all her borders grows.

I would not pretend that I can offer a satisfactory course of action to deal with China, but I believe our present course is dilatory and ineffective. Bringing Red China into the United Nations would at least expose her leaders to world opinion. The able Mr. Frederick Nossal of the "Toronto Globe and Mail" says in his excellent book, "Dateline—Peking" that China's leaders are incredibly ignorant of the rest of the world. Most of us are ignorant of China, although reading Mr. Nossal's book would help dispel that. If the Red Chinese were represented in the U.N. General Assembly, learning could go forward on both sides. In addition, the U.S. should join Canada in seeing to it that surplus wheat and other food reaches the Chinese people. If we thus grant their right to existence, we may be able to work out ways to co-exist.

SHOULD CANADA JOIN THE ORGANIZATION OF AMERICAN STATES?

PROFESSOR CHARLES E. HENDRY,

*Director, School of Social Work, University of Toronto
Chairman, Committee on the Church and International Affairs*

Jottings on a Journey

I had almost finished my journey through Brazil. The red dust of Brasilia still showed on my shoes as I stood to register at the Othon Palace Hotel in Sao Paulo. The contrast between Brazil's "Chicago", burgeoning with incredible industrial and economic expansion, and Recife's barren hinterland in the far north-east, took on sharpened definition. It emphasized again what I had discovered in some 7,500 miles of travel within this vast country, only slightly smaller than Canada but with a population of 70,000,000, that Brazil is a complex of regions and states, each with a distinctive character, each with its own problems, potential and prospects.



Candido Portinari, who died earlier this year, must have felt the full meaning of this desperate gap between north and south. I spent an hour in Sao Paulo's Museu de Arte Moderne and I saw three of his great paintings. Surrounded by a magnificent collection of French moderns—Renoir, Manet, Gauguin, Cezanne, Toulouse-Lautrec, Van Gogh, and small figures by Degas—these large canvases by Portinari commanded central attention, their prominence intended to match the prestige of so distinguished a native genius.

These were powerful recreations of utter desperation, gaunt skeletons of wasted lives, retreating, in the presence of death, from the wastelands of the northeast, the sky clouded with vultures, the land cluttered with broken fragments of what might have been. I had seen some of these very people in Brasília. Untutored and unskilled though they were, they had supplied the manpower to translate the architectural dreams of two of Corcussier's pupils into miraculous reality, 750 miles from Rio beyond the mountains on forbidding jungle frontiers.

Os retirantas, the title of one of the Portinari paintings, cannot convey the immensity of the tragedy and torment captured in the depths of the conscience of this sensitive and troubled spirit. The beach of Copacabana and the luxury of Rio, where he lived, seem centuries removed, not belonging on the same planet.

We Must Extend Our Knowledge of Latin America

In his preface to *A Nation of Sheep*, William J. Lederer, co-author with Eugene Burdick of *The Ugly American*, states it to be his conviction that blunders in the conduct of international affairs are chiefly due to "an overwhelming national ignorance of the facts about the rest of the world. Lack of knowledge of international matters," he contends, "has made of the people . . . a nation of sheep—uneasy, but too apathetic and uninformed to know why—endorsing any solutions which appear cheap and easy and which come from a source apparently better informed than themselves."

Apart from my own acute limitations of knowledge concerning Latin America, I approach the assignment given to me this evening with extreme reluctance. One reason grows directly out of profound, personal misgivings concerning the governing of Canada. Canada has become immobilized through indecision and the mood of many thoughtful Canadians is one of unease, frustration and deep concern. Latin America and Canada's relations with the Organization of American States scarcely rate top priority under such circumstances.

A second reason for my diffidence is closely related to Lederer's diagnosis. The fact of the matter is that very few of us have any direct experience with Latin America. Very few Canadians have made a serious, sustained or systematic effort really to understand Latin America. The 29th Couchiching Conference held in August 1960 made this abundantly clear.

For most Canadians Latin America remains a vaguely perceived geographic area in the southern part of the Western Hemisphere subject to volcanic political eruption. Some Canadians see a bit more than this and are aware of the operation of rather highly emotionalized nationalism, excessive reliance on military intervention, and general economic and social instability. Relatively few Canadians have achieved sufficient penetration or perspective on Latin America to assess accurately and responsibly the new dynamics, directions and dimensions of current developments and among these, wide differences exist in their assessment of the situation and of implications for Canadian policy.

Before visiting Brazil last summer, I attempted to do some reading. One of the most helpful books I read was the volume published by the Council on Foreign Relations, edited by the late Lyman Bryson, *Social Change in Latin America Today: Its Implications for United States Policy*. Originally published in 1960 by Harpers it is now available in a paperback edition. Another useful volume is one by Salvador De Madariaga, *Latin*

America Between The Eagle and The Bear. Two other books deserve mention, both published in 1961, *The Struggle for Democracy in Latin America* by Charles O. Porter and Robert J. Alexander, and *Latin American Issues: Essays and Comments* edited by Albert O. Hirschman for the Twentieth Century Fund.

One essential source of information, indispensable for an appreciation of the history, structure, activities and achievements of the Organization of American States and of its predecessor organization, dating back over seventy years to 1890, is the considerable accumulation of annual and special reports made by these bodies and their specialized agencies. The most recent report I have myself examined is the Annual Report of the Secretary General of the Organization of American States for the year 1960. It is as impressive as it is comprehensive, combining caution and challenge, and providing compelling redefinition of problems and priorities requiring urgent attention within what has come to be regarded as the "inter-American system".

Some Basic Facts about Latin America

Latin America consists of twenty-one separate states, eight in Middle America, ten in South America, and three in the Caribbean—each different. The differences are rooted in centuries of historical conditioning, involving Aztec and Inca influences, mongoloid traces in tribal stock, Iberian conquistadores, African slaves, the American image and the slow impact of scientific technology. Latin American countries are relatively undeveloped. Political independence does not guarantee economic independence. It is estimated that fifty per cent of the people in Latin America are underfed, eighty per cent poorly housed and forty-three per cent illiterate. National income, energy consumed, and steel production on a per capita basis, compared to the United States and Canada, reveal almost unbelievably dramatic and disturbing differentials. "Latin America meets almost all of Lacoste's tests of underdevelopment. (1) Food deficiencies; (2) low agricultural production and productivity; (3) low national income and levels of living; (4) reduced industrialization; (5) low consumption of mechanical energy; (6) economic subordination; (7) over-importance of intermediaries in business; (8) archaic social structure and land tenure; (9) weak middle class; (10) weak integration of the nation's economic sectors; (11) underemployment; (12) high illiteracy rate; (13) high birth rate; (14) deficient health conditions; (15) a deeply felt awareness of these conditions, creating rather strong reactions, either positive (will to develop) or negative (resentment), both potentially explosive if thwarted or disregarded."

Parenthetically it may be remarked that in terms of comparative demographic growth, Latin America ranks first in the world in population increase. Between 1920 and 1960, whereas the developed areas gained 41.1 per cent, Latin America gained 126.3 per cent. Latin America today has a population of 210,000,000. In 1975 this figure is expected to reach 300,000,000, and by the year 2000, 600,000,000.

Should Canada Join the Organization of American States?

"Should Canada join the Organization of American States?" If I had to give a firm and final answer tonight my answer would be in the negative. Before any formal decision by the Government of Canada is made I sincerely hope that Canadians will undertake to study the matter most carefully, view it candidly in the context of wider relationships and responsibilities and visit Latin America for on-the-spot observation.

What follows in this very preliminary paper is essentially a partial inventory of considerations which have lead me to my present tentative position.

1. United States Opposition

Probably the most important single influence affecting the view I have adopted has to do with our relations with the United States. Without any question the most important source material that has come to my attention is a scholarly article by Douglas G. Anglin, an Associate Professor of Political Science at Carleton University, entitled "United States Opposition to Canadian Membership in the Pan American Union: A Canadian View". Incidentally, Anglin's references confirm the existence of an extensive literature tracing the evolution of Canada's attitude to O.A.S. membership over the years.

Sentimental symbolism aside—and I refer here to the incorporation of the Canadian coat-of-arms in the Pan American Union headquarters building in Washington and the empty twenty-second chair, ordered by Secretary of State Elihu Root in 1910, inscribed with the name "Canada" for use in the board room—opposition to Canadian membership in the Pan American Union and later the Organization of American States continued unabated until after the Second World War. Initially Canada was considered disqualified on three counts: (1) it was neither a republic, nor (2) fully independent, nor (3) except in a strictly geographic sense, American. The deeper objection was to "the idea of the British Empire being indirectly admitted". Little comprehension was displayed of Canada's constitutional status. Even Roosevelt considered Canada's entry "inadvisable". Just before Pearl Harbor, Sumner Wells "still thought it would be inadvisable to bring a country belonging to the British Empire into the Union". U.S. policy then might be summarized thus: "Canada should gradually increase its contacts with Latin America, but should not formally belong to the 'inter-American system'. Later, in the early '40's despite favourable initiative on the part of Latin American countries and declared readiness on the part of the Government of Canada to consider an invitation, fear of subtle British influence and a feeling that Canada accepted British guidance in matters of foreign policy caused the government of the United States to discourage any such move.

The record is fascinating to review. I enthusiastically commend the Anglin paper to your attention. Probably we are more familiar with post-war developments. The opposition of the United States to Canada's entry into the Organization of American States has largely evaporated. Ironically, as Anglin reminds us, one now encounters "some criticism of (Canada's) refusal to join".

2. Canadian Indecision

If there has been a considerable history of United States opposition to Canadian entry into the inter-American system, there has been corresponding historic ambivalence and indecision on the part of Canadians, both as a people and through the channels of government itself. Two factors can be identified: Canada's immediate post-war commitment was concentrated on making a success of the United Nations with little or no time or sympathy for regional organization that might undermine its authority; and a deeper awareness as pointed out by Lester B. Pearson

that, "In contrast with the Pan American Union, for example (the North Atlantic Community), reflects political, economic and cultural interests which in the history of Canada have been of importance in the growth of its freedom and security".

3. Fear of United States Dominance

Of even more crucial concern, I believe, Canadians are now apprehensive of becoming formally involved in an inter-American system in which the influence of the United States is so very dominant. United States policy toward Cuba, the manner in which it was announced and implemented, and its current opposition to the action of the United Nations in its \$3,000,000 agricultural aid program to Cuba, have caused many Canadians deep misgivings. Despite the desire of the United States to have Canada included in the Organization of American States, as a potential contributor of technical assistance and economic aid, and therefore, as capable of sympathizing with donor countries, and also as an interpreter of United States actions and motives to Latin American countries that are sometimes suspicious or antagonistic, Canada must weigh the consequences with great care. If it did join the Organization of American States, Canada would probably have frequent occasion to differ with the United States. I find myself in agreement with Anglin when he predicts that "the United States will have to deal with a very different Canada (than in an earlier period), one bent on proving its independence of Washington rather than of London". It is true that some Latin American countries see the possibility of Canada, Jamaica and Trinidad constituting a "third force" of Commonwealth oriented countries, but it may well be that a stronger force than this is needed to restore balance in the system.

4. Temperamental Difficulties

Experience has demonstrated that there are temperamental difficulties that affect relationships between Canadians and Latin Americans. John Holmes reminds us that we are "a pragmatic and inarticulate people—intolerant of the incurably rhetorical Latins: the more committees we sit on together the less well we get along together". A certain disillusionment has developed over caucus tactics of Latin American delegations at international conferences.

5. No Political or Economic Ties

Basically some of us are concerned over what would appear to be "the emergence of a new doctrine of regionalism". "Canadians less inclined to mistake tidiness for order have questioned whether the concept of the Western Hemisphere as a political or economic unit was in fact natural for them. It is not a geographic unit but a historical tradition based on association between the United States and the Latin American countries for certain reasons of mutual interest which Canada has not shared."

6. No Economic Obligation

Equally important, as John Holmes also has pointed out, is another basic conditioning attitude. "However much Canadians are attracted by Latin warmth and share their resentments (as the Canadian Foreign Minister said once to the Mexican Foreign Minister, 'We have one common problem between us'), they find it hard to swallow the assumption that economic aid from the United States is an obligation. Canadians look

at Latin America with no sense of guilt and with an awareness of the fact that our ancestors got a much less promising part of the Hemisphere and managed to make a go of it. Insofar as this attitude is tempered by charity, it is directed towards the long-suffering peoples rather than towards governments."

7. Need of Fundamental Reforms

The word mystique is sometimes used in describing the impressive development of economic, political and other co-operation in Western Europe. Somehow this seems harder to come by in the inter-American system. The spirit and structure of the Organization of American States and particularly of the Alliance of Progress, not just the availability of funds and technical assistance, are what really matter. It is generally felt that limited success thus far is "attributable to the instability of (Latin American) regimes and the postponement of reforms fundamental enough to shake the social structure and make progress possible". Some of the most successful undertakings, such as the Cornell project in Peru, lie outside the official program. Some proposals being advanced, notably by West Germany, substitute rigorous commercial contracts for economic indulgence and superficial public relations. . . .

A Race between Evolution and Explosion

Last August it was my privilege to attend a conference, held under the auspices of the Council on World Tensions on "Tensions in Development in the Western Hemisphere" at the University of Bahia in Brazil. The Conference was co-chaired by the Hon. Lester B. Pearson and Mr. Paul G. Hoffman, Secretary-General of the United Nations Special Development Fund and author of *World Without Want* recently published by Harper and Row (1962). I had to leave Bahia before the conference closed, but I have since had opportunity to read the address—I may say a prophetic, statesmanlike and inspiring effort—given by Mr. Pearson at the final session. This, together with other addresses and working papers prepared in advance of the conference, will be available shortly in book form from the Council office at 304 East 42nd Street, New York 17, N.Y. In my view he quite properly avoids any specific comment or commitment of view relating to Canadian membership in the Organization of American States. What he says, however, illuminates the situation and emphasizes its incredible complexity. This together with John Holmes' "Our Other Hemisphere: Reflection on the Bahia Conference" in the Autumn 1962 issue of *International Journal* should be required reading for Canadians who seriously wish to undertake an intelligent assessment and to arrive at a responsible judgment as to the wisest policy for Canada to adopt.

Something of the critical urgency of the situation is reflected in the closing passage of Mr. Pearson's remarks:

"... I leave the Conference also profoundly disturbed over what will happen to Latin America if something is not done, and done with all possible speed and effectiveness, to meet the challenge of the 'revolution of rising expectations' which dominates the Latin American scene. Time is against us in this effort because the growing consciousness that poverty and degradation are not to be tolerated has produced an angry impatience which is inflammable.

It is now a race between evolution and explosion."

THE CHURCH IN RURAL SOCIETY

REV. HAROLD M. BAILEY, *Toronto*

*(An address given to the Eighth Annual Conference on Evangelism,
Chatham, Ontario, November 27th, 1962)*



The Changing Community

Professor J. K. Duncan, in his lectures on "The Church and the Changing Community" to an Extension Class at the University of Western Ontario, has drawn attention to the radical changes in the relative strengths of the three segments of the labor force in Canada. In 1891, according to Professor Duncan's figures, 49.4% of the labor force in Canada was in the primary segment. In other words, about 50% derived their livelihood from pursuits such as farming, fishing, lumbering and mining . . . occupations directly related to the natural resources of the country. By 1931 this figure had been reduced to 33%, and by 1960 it had fallen off to 14.6%. In the same period of time the percentage of the

labor force in the secondary segment had increased from 26.4% in 1891 to 29.1% in 1931, and 31.8% in 1960. Thus there was no significant change in the percentage of those involved in the processing and manufacturing industries. But, the tertiary segment of the labor force experienced phenomenal growth. In 1891 only 24.2% or approximately one quarter of the labor force was in the service vocations and professions—teachers, preachers, doctors, lawyers, salesmen and technicians. By 1931 this had increased to 37.9%, and by 1960 it had become 53.6%—more than half. Professor Duncan hazarded a guess, that, within our lifetime we would see this last figure increase to about 70% with a corresponding decrease in the other two segments. The significance of these figures, as we think about the Church in rural society, is realized when we remember that traditionally the rural areas of our country have been populated mainly by people working in the primary segment of the labor force. What does the future hold for rural society?

The Great Corridor

Alongside these statistics I would like to place a picture drawn by Dr. E. G. Pleva of what he calls the "great corridor"—700 miles long and 50 miles wide running from Quebec City through Montreal, Kingston, Oshawa, Toronto, Hamilton, and London to Windsor. This corridor comprises 1% of the geographical area of Canada. It has within it, however, 60% of the population of Canada. 84% of the industrial production in Canada and 41% of the agricultural crops come from this narrow corridor. All indications are that this corridor will continue to be the scene of rapid population growth, industrial expansion and agriculture development. It has proximity to the markets, excellent water, railway and highway transportation facilities, a favourable climate and highly productive soil. We, who live and work within the bounds of the London Conference are either within this corridor or on the fringe of it. If the assumption about the future of the corridor is correct, it follows that we are seeking to make our Christian witness in an area in which the radical shifts in the labor force described in Professor Duncan's figures will be greatly accentuated. We will feel the heaviest effects of industrialization,

urbanization and the growth of the tertiary or service segment of the labor force. This is an area which, until quite recently, was predominantly rural in the conventional sense. It is impossible to indicate all the ramifications of this kind of change as they relate to education, municipal and provincial government, employment and unemployment, cultural activities, sociology and religion. The picture becomes very complex.

In the Midst of Change

Our concern is with the Church in the midst of this change. The task of the Church is fundamentally the same anywhere in the world. George Webber, who serves the East Harlem Parish in New York City, states that the Church "is an outpost of the Kingdom of God placed in a particular spot in the world to bear witness to the Lordship of Jesus Christ". We will agree that this statement applies equally as well in the country as in the heart of New York. The Long Range Planning Committee in its report to the 1962 General Council reminds us that each Congregation is a part of the Body of Christ and must find itself looking out on its community "with the mind of Christ". Our catechism teaches that the Church is called to worship God, to watch over and care for all within her fellowship, to preach the gospel to all mankind, to minister to the needy, to wage war on evil and to strive for right relations among men. These statements are equally true whether applied to city or country—big church or small church. The task of the Church is the same everywhere and the fellowship is *One*.

The strategy of the Church, however, if not the task or purpose, needs to adjust to changing and varying conditions. If we do not make adjustments in strategy our effectiveness is correspondingly weakened. From the earliest days the Church has made use of strategy in the proclamation of the Gospel. We need to do it now as then. The type and extent of the change taking place in our present society demands that we do hard, creative, courageous and imaginative planning concerning our work in the country. Let me spell out more specifically some of the changes we may expect.

Rural Population Trends

(1) Rural population in the counties of London Conference will not decrease. Certain restricted areas may show decline in population but the general picture will be that of increase.

(2) There will, however, be a marked change in the character of population. The percentage of those in the primary segment of the labor force will continue to decline. Part-time farmers, commuters and service personnel will increase significantly. The population will become more cosmopolitan in character with the number of peoples from various ethnic and religious backgrounds increasing.

(3) School consolidation projects will continue to develop and school registration will go up.

(4) Municipal and provincial planning programs will be accentuated—rural areas will not be exempt.

(5) The boundaries of communities will continue to enlarge—our young people will grow up in these enlarged communities.

(6) The involvement of rural people in secular organizations and recreational pursuits will continue to increase with the development of a more affluent society and added amounts of leisure time.

(7) It will become increasingly difficult for the small one-room church to serve its constituency or to retain the support of a neighbourhood or community.

All these factors add up to a new situation for the Church in the country, more challenging and demanding than ever before. If we are to meet the challenge successfully we must retain, and regain if necessary, our sense of mission and be prepared to make adjustments in methods and emphasis.

Adjustments

If asked what adjustments I have in mind I would answer with the following suggestions:

(1) There needs to be a change in the attitude of the Church as a whole towards a ministry that is fulfilled by working among comparatively small groups of people. Far too often the pastorate in the country is regarded by minister and people as a stepping stone to something bigger. Some of us have been led to think that we prove our mettle by finding the opportunity to leave a rural charge. Far away fields have been made to look green. The consequence has been that the average rural pastorate is much too short and there has been a failure to become really involved in the opportunities and responsibilities of ministering in a rural area. Somehow this attitude needs to be changed. How can it be changed? Not by changing the subjects to be studied in a theological school. This is not a matter of curriculum. It is a matter of attitude towards the ministry. We must become less concerned about the ministry as a career and more concerned about the ministry as a field of service. When the service motive is given its rightful place much of our problem will disappear. Let us think of the ministry not so much as an opportunity to make a name for ourselves and more as the door through which we may enter a lifetime of full and rewarding service.

(2) On the other hand, if the ministry is to be attracted to the Country through the desire to serve, an effort must be made to create conditions in the country that will provide the opportunity. Some of the frustrations and limitations that presently obtain can, and should be, removed. This means in my opinion, a greater willingness to work co-operatively. We need to search out the ways through which manpower, leadership, financial and physical resources may be pooled. One of the chief frustrations of the rural Minister in Southern Ontario has its source in competing congregational loyalties and the consequent bedevilling of his time and energy. For five years I have been sharing in rural life conferences and workshops in Southern Ontario. These are meetings among representatives of two or more pastoral charges called under the auspices of a Presbytery Committee to study the situation confronting the Church in the country and to make suggestions as to future planning. On one point I have found general agreement. Namely, that we have a great many more church buildings and separate congregations than we need. In several situations our Ministers do not have a full-time job . . . this, in spite of the present extreme shortage of Ministers elsewhere in the Church. There is little disagreement among rural people on this basic principle. There should be a pooling of resources. I asked the representatives of eleven congregations at a workshop in Forest last Saturday what they considered to be the ideal size for a congregation in the country . . . they answered about 100 families. Only four of the eleven Congregations being studied had more than 70 families. I asked them how many minutes it is reasonable to expect rural people to travel in order to reach their church building, and they answered 20 minutes. I would have suggested 10 minutes . . . but they said 20. I asked them how many churches they would establish in the area being studied if, as a church extension committee they were able to start from scratch, they answered six instead of

11. On this principle we are agreed—disagreement enters when we try to determine where amalgamation should take place. If we are to interest the Southern Ontario rural dwellers of the future in the fellowship of rural congregations the unit must be larger than 15 or 20 families, and there must be facilities in the church building that are in keeping with our 20th century way of life. Let us not forget that our young people are growing up as members of communities that are much larger than the neighbourhood in which the small rural church is located. Let us not forget either the need for the Minister to have reasonably attractive working conditions.

The Primary Objective

My purpose is not to argue that amalgamation is the only, or the whole answer to our problems, but I believe that, in many situations—not all—it is an important part of the answer. The primary objective in such amalgamations is the vitality and effectiveness of the Church. This is not a message of defeat, but of challenge.

Furthermore, the amalgamation of congregations is not the only way to pool resources. There can be co-operation in Christian Education programs, community service, church music and ministerial leadership. All of these possibilities need to be studied and used.

(3) My third suggestion is, and I would make this when speaking to people in the city as well as in the country, that we need to stop worshipping our church buildings. The Church is not a building, but a fellowship of Christian people. The church building is a gathering place for God's people, and as such may easily outlive its usefulness in a given situation. An American architectural consultant has stated that we should not be building churches today to last more than fifty years. The mobility and change in our society is so rapid and far reaching that buildings erected today will be either obsolete or in the wrong location in fifty years time. We are developing a twentieth century version of the nomadic life. While we need adequate places for worship, study, fellowship and Christian service . . . let us avoid making the building our God. This can be one of the most vicious forms of idolatry.

In this connection I would suggest further that we would do well to be less concerned about the welfare of the Church as an institution and more concerned about the service we are able to render to people. This is a criticism often directed at the city church. I believe it applies in the country too. All too often we have allowed our interest in the community to be confined to those things which will, as we think, strengthen the church as an institution. In the last analysis our ministry is to people. The institution exists to help us serve people. It may be that the most important work done in the life of the community by the fellowship of the church is not done as an institution but through the influence of Christian people . . . Ministers and Laity . . . in the total life of the community.

Needed, Long Range Planning

(4) My fourth and final suggestion is, that we need to do more long range and short range planning. For the most part we do not look very far ahead when developing our objectives. Protestants have been notoriously weak at this point. The society of the future is going to be a planned society. This will be true regardless of the names of the political parties that have responsibility for government for the simple reason that, in the society of the future, some of the characteristics of which are suggested in the figures I quoted at the beginning of this paper—there will be no

alternative to planning short of revolution and anarchy. Planning has become an essential part of responsible government. I see no reason why the rural church should not be planning too. The future belongs to those who plan for it. Every rural congregation ought to have a three or five or ten-year plan of work. It would be a great step forward if congregations in the country were to enter upon a joint planning program through which they would discover together the effective means of witnessing to their whole community. This is the thinking that is back of the decision of the Joint Committee on the Rural Church to publish the Survey Guide entitled "Realizing New Prospects". There has been a very limited use of this Survey Guide as yet . . . but where the Guide has been seriously used and an area program undertaken some quite significant results have been obtained. We do not look for quick and radical decisions as a result of the planning approach, but we do see it as a very effective method of involving the rural people themselves in planning for the future of the Church in their Community.

Reports of the Secretaries

RIGHT REV. J. R. MUTCHMOR,
The Secretary of the Board, Toronto

I

GENERAL

A New Testament Truth

Out of a variety of religious experiences and from wisdom gained in helping with the care of many early churches, St. Paul recorded in his letters several abiding New Testament truths. He knew what it meant to obey God's will. He began his Christian life "in Christ" by whose indwelling power he became a "new creature". He knew the meaning of interdependence within the fellowship of believers which was Christ's body, the Church.

We who would follow Christ should also accept the New Testament teaching that we are members "one of the other". This truth seems of special significance as I prepare my final report. My twenty-six years as a member of this Board's secretarial staff have provided me with a variety of tasks, many experiences and a rich treasury of memories.



I begin this report with a tribute to all with whom I have worked and particularly to my secretarial colleagues. We have laboured as a team and done so without a break. Now changes come. First, we said good-bye to Dr. Berry. About the same time we were concerned about

Mr. Christie's serious illness. We rejoice he has made a good recovery. Dr. Lane and Mr. Mather have added another good year to their fine record of co-operation and service.

A Personal Word

Before outlining my report, with Canada as a Central theme, I must be permitted a word about myself. I make this personal reference in a humble way. I acknowledge my debt to God in Christ. I testify to my dependence upon the guidance of the Holy Spirit. I gladly acknowledge my love for the Christian Church. I frankly say that I owe to the fellowship of the Church far more than I could ever repay.

Certainly 1962 was a momentous year for Mrs. Mutchmor and me. We continued to enjoy a happy family life made more interesting by the arrival of two more grandchildren, both boys. We were blessed with continued good health. The news from all members of the family was favourable.

During 1962 I received more attention than I deserved. The plain fact is that the honours which came my way were more as tributes to this Board and the Church it serves, than to me.

I record them, however, with humble gratitude: an honorary degree from Emmanuel College, Toronto; an honorary citizenship award from Winnipeg; the 1962 Citation from The Upper Room—Methodist Church, Nashville, Tennessee; and the Moderatorship of the Twentieth General Council of The United Church of Canada. Now to the main business—my final annual report of my secretarial period, 1937-1962 inclusive.

II

CANADA AND HER CONCERNS

I present this part of my report as a churchman who has been privileged to travel often in almost all parts of our country. I write as one whose secretarial duties have involved him in national affairs. Claiming that the gospel of Jesus Christ must have its witness in the community as well as in the good life of the individual believer, I have tried to do my part to make that witness on such fronts of life as the economic, social and moral ones.

Wisdom has often been found in informed discussion and dialogue. Always the endeavour has been to witness as a Christian and a citizen. Thus it is in order to deal with some aspects of Canada and her concerns in specific ways.

III

CANADA AND HER CENSUS

Our country's churches are more fortunate than their American counterparts in regard to census taking. This enumeration approach which has an early New Testament reference is ruled out officially in the U.S.A. because of its constitutional barrier in the separation of Church and State. In Canada, however, every ten years, census records are compiled and published. Thus the 1961 enumeration began to appear in D.B.S. reports in 1962. By last mid-summer the first reports on the Churches of Canada were made available.

This Board and the Church it represents must be grateful that our Communion made a good showing for the 1951-1961 period, thus duplicating a similar report for 1941-1951.

Because of Roman Catholic immigration and the higher level of family formations by its married members in Quebec, that Communion's rate of increase in the past ten years was higher than ours. But the total increases of the three largest Communions: Roman Catholic 37%; United Church 27%; and Anglican 17%, require further study.

With the Roman Catholic additions by immigration subtracted its gain would be similar to the United Church increase. Both were on a par with the population growth. As far as the records of these two large Communions go it is encouraging to note that spiritual growth equalled natural increase.

A Great Challenge

There are some other comments to be made. Comparing the 3,664,000 who told the Census Enumerators that they were United Church and the 2,609,000 recorded in our Year Book as "under pastoral care" in 1961, we note a difference of over "one million persons." Here the Dominion Bureau of Statistics spells out for us the extent of an evangelistic challenge that must not go unheeded. Here, indeed, is a field to be cultivated. To change the metaphor we can say, here is our unshepherded flock to be brought into the fold. They should enjoy and grow in Christ in the fellowship of the flock. This challenge warrants the use of every effective means we can devise to carry the gospel of Jesus Christ outside the structure of the Church.

It is my considered opinion that "two approaches" to this task should be made.

The Pastoral Charge

The basic approach is to be made in the pastoral charge. In Newfoundland, for example, there are not many United Church families unknown to their minister and elders. There is almost a similar record in the Maritime Conference and a fairly good one in Quebec. But there is a drop to the 73.7% and 68.2% levels in Ontario and Manitoba respectively. The other percentages are: Saskatchewan 77.5%; Alberta 61.1% and British Columbia 57.6%.

I began with the heading, "Canada and Her Concerns". I point out now that the concern for the religious shepherding of the people of our nation by the Christian Churches must be more effectively regarded in obedience to God and for the spiritual welfare of all of his children in our land. While the United Church record is good by comparison to some other Communions, it is not good "in the sight of God". Clearly our evangelistic thrust must be more effective. The need for improved spiritual efficiency should be the primary concern in every part of the worship, work and witness of The United Church of Canada.

IV

CANADA AND HER NEIGHBOURS

A Middle Power

Canada, at best, is a middle power. Her population of 18½ million is small and her population growth is slow. But Canada is a vast land and water area. Our national domain extends over the top half of a continent. Land-wise we are midway between the world's two most powerful nations, the U.S.A. and the U.S.S.R.

I am happy to report that in 1962 our International Affairs Committee, central group and regional groups, completed a most significant biennium. As Secretary for this body I pay tribute to its Chairman and members, including the Chairmen of its regional committees. I wish emphatically to state that The United Church of Canada has a real and effective place in our country's thought and action on the International Affairs front. Our membership in the Ottawa Annual International Affairs Seminar and the Washington Churchmen's Seminar, which meets each February, is a responsible and creative one.

It is my conviction that the Canadian Government should clarify its policy re nuclear weapons without further delay. The Twentieth General Council of the United Church at its September 1962 meeting in London, Ontario, reaffirmed the basic and absolute Christian teaching that war is sin and contrary to the mind of Jesus Christ. It stood again against all bomb testing. It said that the use of megaton weapons is "contrary to the will of God".

At the same time this Council set out two positions: theological pacifism and credible deterrence. It was unable to make these two strongly held convictions into one affirmation. At this point the United Church cannot claim to give official aid to the Canadian Government, but it permits its ministers and members to express individual convictions.

Time for Decision

It is my conviction that the Canadian Government has spoken with two voices. It has halted too long between two opinions. It may be helped by the finding of the United Church in September 1960 when the Nineteenth General Council at its Edmonton meeting refused to endorse unilateral renunciation of nuclear warfare or a policy of neutralism. The Nineteenth General Council did endorse the Canadian Government's support of NORAD and NATO. Canada is a charter member of each of these important bodies.

Now Ottawa faces a decision about nuclear weapons. I believe our country should support a NATO controlled nuclear force which for defence purposes only would back up a clear and strong policy of credible deterrence as exemplified by Washington in the Cuban crisis.

Aid and Trade

Believing that peace must have her victories as well as war, I hold that Canada should extend her programs of aid and freer trade. I support the Ottawa policy re sales of wheat to Communist China, and go further and urge that we make a generous gift of wheat to feed hungry people in China or anywhere else where proof of starvation is available. Canada's near one billion bushel wheat surplus must be shared by sale and gift. Canada as a whole, not just Western farmers, must bear the cost of this program for peace building. A higher proportion of our available wealth should be used for this peace program: a lower ratio for any program of nuclear weapons for credible deterrence.

The United Church has a glorious world missionary record. We should increase it by spending less for our Church needs at home and more overseas. We have helped to show the way in programs of aid, of training, of "know-how", of mutual understanding. Our missionaries have followed in the way of the cross. And there's no early end to the road of sacrifice. Let us then make no apology for greater demands for more full-time workers and more money for World Missions.

CANADA: HER CITIZENS AND CULTURE

Canada's Churches have a primary concern for her citizens and culture. Earlier I referred to the response of the Canadian people to questions about the decennial census questions about religious belief. Only a little group replied that they had no religious affiliation.

Related to census returns are statistics on immigration. We are concerned chiefly with reports about the ten national groups who entered Canada from 1949 to 1960 inclusive.

Four Factors

From such statistics and from our history we know that at least "four" factors must be considered by the Churches and synagogues in an approach to the twin subject of citizens and culture.

First, is the record of early settlements, beginning with the French followed by the English. Here is the historic basis for today's stress on bilingualism and bi-culturalism.

Second, is the story of two sections of the Christian Church: Roman Catholic and Protestant. This, like the first, is primarily a pioneer story. It accounts for most of the traditionally directed elements in our national life.

Third, is the early immigration which reached its peak between 1907, a depression year in Canada, and the beginning of World War I in 1914. This immigration was largely from Central Europe. Many of these immigrants were Slavic peoples. They introduced the Greek Catholic and Greek Orthodox forms of Christianity.

Fourth, is the recent immigration most marked in the 1949-1960 period referred to earlier. During that time Canada welcomed 459,091 Britishers; 262,829 Italians; 245,829 Germans; 58,600 Poles; 49,640 Hungarians; 44,546 Greeks; 39,543 Jews; 35,505 French and 113,961 from the U.S.A.

The Churches have done well in their part of the task of welcoming newcomers. But the task has varied. Earlier much of the settlement of new arrivals was in rural areas and chiefly in the West. Recently immigrants have come mainly to Central Canada and settled in urban centres. This movement has been and is a challenge to the United Church. It's a challenge to the Board of Evangelism and Social Service and most of all to the Board of Home Missions.

Evangelical, Reformed and Free Church

I believe the United Church should do its full share to maintain the traditions and express the viewpoint of an informed, and warmly evangelical, free and reformed Church. We should make this witness among both old and new Canadians. We should continue to proclaim the teachings of the Protestant faith. We should make the doctrine of the "Priesthood of all Believers" come alive among our people. A book such as, *"The Word and The Way"* is of much help in this regard; likewise the well informed editorials of *The United Churchman* and the *Observer*.

It is our right and duty to challenge those who would refer critically to the "Protestant Fringe". There continues to be too much cheap talk on Radio and T.V. about narrow Puritans. There is a danger that the United Church, aware of its numerical strength, become too apathetic. It could also be too patient and tolerant.

I grant that the traditionally-directed and the inner-directed sections of the general population, as well as many United Church members are shifting to the other-directed part of society. I believe, however, that there is an urgent need to know and to keep the proven religious, moral and community values of the long established Protestant sections of our country. This is necessary in both rural and urban areas. The record of good work in meeting this challenge is not too encouraging in the large cities and in the urban sprawl. It's a bit dim in such a highly secularized area as the lower Fraser Valley, dominated by Vancouver; in Ontario's golden horseshoe from Oshawa to Niagara Falls; and in some urban areas of oil-rich Alberta.

A Vigorous Protestantism

On the other hand scores of smaller cities and towns and much of the rural areas of Saskatchewan and Manitoba in the West, of Ontario in the centre, and the four Atlantic provinces, stand out as centres of a vigorous and well informed Protestantism. Without making any reference to our Roman Catholic or Anglican brethren I say: let the United Church remember its reformed, evangelical and free traditions. Let us maintain a place for believers to support the observance of the Lord's Day. Let us realize that the Church with her many tasks must give first place to proclaiming the Word of God and making disciples for Jesus Christ. Let the United Church maintain and strengthen her conciliar system keeping "Organization Church" in its proper place.

Other National Cultures

I complete this too inadequate treatment of the great subject of Citizenship and Culture with a more general word. I think the United Church must continue and extend her efforts to know and appreciate French Canada. We are grateful for such leaders as Cardinal Emile Leger of Montreal. We welcome the headway made by our presbyteries in Quebec province. We rejoice in the record of good work by the Home Mission Board on the French-Canada front.

During the latter part of 1962 I gained more insights into the needs of recently arrived national groups. I'd had an earlier experience on railroad construction in college days and during the first 12 years of my ministry in North Winnipeg. This urban area was over 90 per cent Central European when I served in it.

In 1962 I tangled with some immigrant leaders in TV debates. Last autumn I helped to organize a consultation with some of these leaders of Ethnic groups before and during a meeting of our International Affairs Committee (Central Group).

I believe the United Church must increase its already well established work with newcomers. Above all we oppose trends to isolationism whether in rural or urban bloc settlements. Equally we must oppose even well intentioned programs of quick assimilation. We must support a policy of integration by which the old and proven ways of native Canadians are merged with the gifts and traditions of much of Central and Southern European culture.

VI

CANADA: AFFLUENCE OR AUSTERITY

The fat fifties merged smoothly into the first year of the sixties. There was no grinding of gears: indeed everything seemed so good that no shift from the swift easy affluence of the fifties seemed necessary.

Now we recall that early in 1960 President John F. Kennedy's senior economic advisers told him the U.S.A.'s pulse was "slow and sluggish". But this word, if heard in Canada, troubled neither government nor people. It certainly cast no gloom or doubt over the United Church's economic advisers who urged early in 1962 that the proportion of our investments in common stocks be lifted to the 30 per cent level.

The Devalued Dollar

Then came the break of May, 1962. At one crack Canada got a devalued dollar and a minority government and our people are neither proud of the one nor happy with the other. Ottawa decided on an austerity program. Some progress was made in the second half of 1962 in putting our financial house in order, but there is little or no sign of austerity in the eat-drink-and-play-bingo areas of Canadian life.

Liquor and Gambling

Ontario, for example, has just reported a record high drink bill. This consumption is at the annual rate of 100 quarts of beer, wine and spirits for all its inhabitants 17 years of age and over.

The Federal Department of Agriculture annual report on race track meets has just been issued. Here again is a new record high story. There have been more days of racing, more money bet, and as a result a wider range of gambling. And more race ways are planned.

This eat-drink-and-play-bingo way of life grows by what it feeds on. It produces drunkenness, carousing and corruption. In our neighbouring state of New York (speaking in geographic terms of our Board's head office in Toronto) the findings of a survey of gambling have been recently published. The report contains charts and maps and the area of the latter as well as the story of the former methods of conveying information, goes beyond New York's State's boundaries into old Ontario. Thus the names of Niagara Falls on our side of the river, of Hamilton, Guelph, Toronto and so on appear in a record of highly organized gambling and crime. The relation of this law-breaking activity at least parallels the growth of race tracks on our side such as the ones at Fort Erie, Old and New Woodbine and soon to be added Campbellville. These are all units of the Ontario Jockey Club. The president of this high profit making sport-of-Kings-and-Queens "entertainment" is none other than Ontario's and Canada's and North America's chief brewer. The gambling and carousing and crime stories have been so flagrant and alarming that Premier John Robarts of Ontario was compelled to appoint a Royal Commission to enquire into crime.

More Affluence

The signs of affluence in terms of profligate living can easily be augmented with statistics from some other areas. Canada, for example, in 1962 hit a new record of car and truck production and sale. Canada continued to add to its prestige buildings, its high status clubs, its posh new homes with swimming pools. Canada's executives, including those at the top, as well as the climbers of the Pyramid, to use Vance Packard's new term, have their winter as well as summer holidays.

Into the very midst of this high-living, high-spending way of life, unfortunately for the Federal Conservative Party, came the rude shock of the Wall Street market "break" in May, 1962. Next followed the start of Canada's austerity program. Now we have a 92 cent dollar. The new

burdens fall heaviest on those least able to carry them. The cost of living goes up. Housing is harder to get. The provision of much needed hospital beds is delayed. The United Church, for example, finds it more difficult to finance new Houses for Senior Citizens. Church Extension is slowed down.

Let's Share Austerity

It is time to enquire as to why part of the *austerity* burden cannot be more fairly shared. Why can't the classification of advertising and promotion costs of breweries, wineries and distilleries as deductible items in Corporation returns, be eliminated? Why not a federal tax on stock market capital gains? Why not less wasteful feather-bedding in some areas of organized labour? Why not less "paper chasing" in over-organized top level businesses including our Church headquarters?

I pose these as a few of the questions which I think the United Church should do its share in asking. I believe we must take a stronger stand against waste and profligacy, against gambling, drunkenness and sex orgies; against salacious and obscene literature.

VII

CANADA, HER CHILDREN AND YOUTH

The 1961 Census is a new mine of information about Canadian families. Another good source of data about our homes, our children, our marriages and our divorces, is the excellent report of the United Church Commission on Marriage and Divorce presented to the Twentieth General Council last September. The full report is published in the Record of Proceedings of that Council pages 132-252.

Good and Bad Signs

Here I ask some questions and make some comments about good and bad signs concerning our country's children and youth. I believe our Board should be more concerned, for example, about juvenile delinquency. We should study more closely the plight of young people who cannot get or hold jobs. We should take a good look at the late "teeners" and early "twenties" who are on the road as transients. From the records of our Homes for Unwed Mothers, we should check with concern the fact that the average age of the girls helped is just over the 15-year mark. We should note that our story in this regard is paralleled by the Salvation Army, Anglican and Roman Catholic records.

We have now enough experience trying to help alcoholics to know that this illness begins early. Its start is in the late childhood and early youth years in an increasing number of cases.

An Acute Youth Problem

I believe Canada is having an acute youth problem from a variety of causes. Our situation and the factors which create it is similar in kind and almost alike in degree to New York's problem; the Teddy boys of Britain; and their opposite numbers in Moscow.

I think the bona-fide angry young men and women are not to be included in the problem picture. Many of these are, and are entitled to be revolutionaries. Canada could do with more of them. But such revolutionaries are a small minority.

Rebellious Youths

The majority are rebellious youths. Many of them carry knives and commit murder. They rob banks. They shoot policemen. They beat up innocent victims for no apparent motive—just sadism. Their number is increasing.

I think this rebellious youth may be classified in *three* groups: (1) the first includes unemployed and sometimes unemployable youth; (2) the ones who leave home early; (3) the numbers who would live by their wits and who lack any semblance of disciplined or controlled living.

The number of rebellious youth increases and the problems they present become more acute for several reasons. I list three:

First, —*The present idea that “freedom” must prevail at the expense of even a minimum of discipline;*

Second—*The decision to hold the line severely concerning university entrance and the rule of 30 per cent failure in the first year;*

Third —*The unwillingness or inability of the home to give to children the love and nurture they need and the failure of many parents to understand youth.*

These are some of the factors in a widespread breakdown among many of our children and youth. These factors may be part of the growing pains of our new society in which an ever increasing proportion of mothers are among Canada's gainfully employed. There are also the rapid social changes, and the increasing areas of impersonal urban life without colour or joy or love or hope. It will be granted that the subject is difficult and complex. It is also a subject of urgent importance for the Church, the home, the school and the nation. More headway must be made early to find solutions.

VIII

CANADA, HER CHURCHES, AND HER SOUL

What I have attempted to report earlier and the remarks I am now to record are part of this concluding and most significant subject. I am not able, by a long sea mile, to do justice to this part of my report. I bring it in here, as at the beginning, because it is integral to my thesis that the gospel must have its witness and work. In other words: worship, witness and work are a basic trinity. To use a World Health Organization finding: health, wholeness, and, holiness are one. In a deep sense country and Church are one or to reverse the order, man is to be both a Christian and a Citizen. A nation in our Western sense, should be a Christian Community. It is in order to examine a few areas in which this Board sees this essential unity.

Social Security

We see it positively in Social Security. Last year our Chairman in his address referred to a part this Board had in Canada's development of its Unemployment Insurance Program. Today we are deeply interested in the Royal Commission report on this section of social security.

Over two years ago our Chairman drew this Board's attention to Ontario's study of portable pensions. We had Mr. Gordon Coburn, Toronto, outline this subject for us. Naturally, we are much interested in Premier John Robarts' promise to implement a Portable Pension Plan in Ontario.

This Board has stated recently that the United Church should observe the fair wage clause in its building projects. I found it required some persuasion to get the approval of the Executive of the General Council for this requirement, but it was forthcoming after a second try.

Health Services

This Board in 1962 completed the brief for the United Church on Health Services, and presented it to the Royal Commission at one of its sessions in Toronto last May. As Medicare became a hot issue in Saskatchewan, it was to be expected that this Conference's Evangelism and Social Service Committee would have something to say about it. With the help of the Rev. G. B. Mather the committee did some good work in this very controversial field. More work of this kind awaits us in other parts of Canada. Medicare will be a top level issue for some years to come.

The Chairman of this Board, with some other United Church ministers in Toronto, made a heavy drive recently for better low rental housing. Rev. Glynn Firth, Toronto, preached a sermon about it and good press coverage, radio and T.V. comment and editorial support followed. Prospects for more low rental housing is the immediate result. And a similar story could be told in parts of the Maritimes, in Winnipeg, in Vancouver and so on.

Co-ops and Credit Unions

Other illustrations could be added, but one more will suffice. A resolution of this Board on Co-operatives and Credit Unions endorsed by the Twentieth General Council last September, has more than stirred the waters. It has created a volume of correspondence, no little controversy, and some hard feelings; and almost all to a good purpose.

Through this single event more education has been provided about the right and duty of "little people": farmers, fishermen, loggers and so on to co-operate, than achieved by any Church in a similarly short period. We are happy about this.

Observance of the Lord's Day

There are deeper levels of concern including our belief that Canada must not sell the Lord's Day Observance down the river. I have found a growing interest in this subject. I plan to make Observance of the Lord's Day one of my chief endeavours as Moderator. I believe Canada and her provinces need a day each week for worship, rest, refreshment and for friendly intercourse among relatives and friends. We need it as a Church day and a family day. We need it as a day for works of compassion such as the visitation of the sick and the shut-ins. We must do all in our power to stop those who would turn the Lord's Day into a dollar day—just one more day in the week.

Canada has done well by her Churches and synagogues. The Churches and synagogues, in turn, have witnessed and worked for the best and highest in Canadian life. So I end this rather general and rambling review of some major aspects of Canadian life. My quarter century and a bit more as a secretary of this Board has given me an opportunity to understand some parts of our national culture.

It's been a high privilege to attempt, in even a very inadequate way, to relate the gospel of Jesus Christ to man and society as exemplified in the moral, social, economic and political growth of Canada.

IX

THE DAILY TASK

In the earlier sections of this report I have made references to some areas of work. In conclusion I refer briefly to the office, itineraries, some new buildings and undertakings, and a committee or two, which are part of my 1962 record.

During the year I travelled from Montreal to Victoria, attending sessions of the British Columbia and Manitoba annual conferences. I took my full share of preaching and lecture engagements including several anniversary services.

My office work was heavy with a marked increase in mail after mid-September when I began my "two portfolios" task, as Secretary of this Board and Moderator.

It was my privilege to assist with the start of two new Lodges for Alcoholics: Calgary and Hamilton. I saw the recently added residential unit at Gorge View, Victoria, B.C.; the beginning of the new wing at the Vancouver Fair Haven. and the half completed Oliver Lodge in Saskatoon. I have had a part in the beginning of the new Home of Senior Citizens now being constructed in Waterloo, Ontario, and the infirmary being built at the Griffith-McConnell Home in Montreal. As Moderator I assisted with the official opening of Harris Manor at The Ina Grafton Gage Home in Toronto. I have given a fair amount of time, with others concerned, in evaluating the work and considering the future of The Cedarvale School for Girls in Georgetown, Ontario.

I enjoyed to the full sharing in Conferences on Evangelism at Whitby, Hamilton and Chatham, Ontario. I have visited some presbyteries and addressed a few ministerial associations. I am aware, however, that the 1962 E. and S.S. field work record from Ontario to Newfoundland was far from adequate.

X

APPRECIATION AND WELCOME

Purposely I began and now end this report with sincere words of appreciation. It's been a rare privilege to work with Secretarial colleagues and staff, with the chairman and members of this Board, with presbytery and conference conveners, with staff members of other Boards and with many others, all friends—old and new. I am happy that Dr. Berry is nearby. His resignation came as a real break in years of team work.

I am much indebted again to my Secretary, Mary O'Keefe. Without her help I could not have done my work. Her assistance through the years has been invaluable.

I conclude with my word of welcome to Rev. James Raymond Hord, Secretary-elect of this Board. Fortunately he is able to help us with some E. and S.S. work before his full-time service on July 1st next. Thus I am coming to know him better. I bespeak strong support for him as with his colleagues he begins a new era in this Board's record of Christian service.

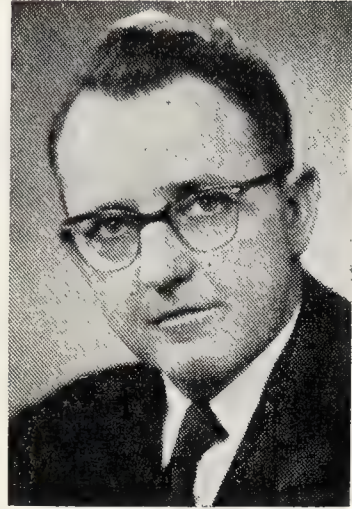
My prayer again is for deeper insights into the wonders of the love of God; the grace of Jesus Christ; and the presence and comfort of the Holy Spirit.

I

HISTORIC WORDS AND FRESH MEANINGS

Certain historic words and phrases are part of the stock-in-trade of a Board like ours. They are the coin of the realm in which we work. Because of constant useage the image they bear wears off. They cease to speak to us with sharpness and clarity. There must be a re-minting if these once powerful concepts are to have their way with men; if the big ideas for which the old terms stand are to move us to action.

(1) One of these is *Evangelism*, at the very centre of the Church's life. There is abundant evidence of renewed concern for the real thing, but the *word* means different things to different people. For some it is synonymous with revivalism, for others it means insistence on a rigid formula of salvation. It frightens off the average church-goer. He is afraid it will lead him into some excesses of which he cannot approve. Yet he needs to be transformed.



Man the Problem

The fundamental problem is man himself. It is futile to approach him with worn-out phrases that have about as much appeal to the mind as cold porridge has to the taste. He will spew them out of his mouth. Scoldings from the pulpit or tirades about the irreligion of our time will avail nothing. Indeed they only drive him away.

Loss of Identity

The mark of modern man is loss of identity. We don't know who we are. To quote Bonhoeffer, we have lost the sense of quality. We live in the midst of quantitative equality. We merely perform functions and are like the men in C. P. Snow's novels who are agents of "a destiny they themselves contrived". Wylie Sypher in "Loss of the Self" says "the era of total individualism yields to the era of total groupism". The end-result is anonymous man in the grip of forces he believes to be impersonal. Existence lacks inner meaning for us. We go around on the treadmill of our daily work four or five days a week, then some escape for the long weekend into the illusions produced by alcohol, while others seek the thrills of the power boat, stock car racing, or the football game.

Loss of identity has brought irresponsibility. We refuse to be accountable for our acts and attitudes. Indeed we feel they are not our own at all, but are part of a vast web of relationships and events which are beyond our control. Individuals don't count. In this climate moral responsibility for ourselves and others fades out. Not only do we get anonymous man. We get anarchy.

The Recovery of Wholeness

Having lost the sense of our place in an order of life that has both origin and destiny, something must happen to restore it. We require a

frame of reference that tells us who we are, and gives meaning to what we do. When this happens salvation is taking place. To enter into life of this dimension is to be made whole. The worship, preaching and teaching that deals honestly and constructively with this condition will get a hearing. There will be changed lives and a changed social order. This is evangelism.

The way to attack our task with freshness and bite is to return again and again to the root meaning of the word "evangel". It is the good news of God and his purpose in Jesus Christ. It is the glad tidings of the nature of life when Christ rules. Christian worship ministers to the whole man when he realizes that God's dwelling place is not only in "the light of setting suns" but in the human heart. God loves us, cares for us, redeems us. In Jesus Christ he has acted to save the world, and his children in it.

First-Hand Experience

(2) The men and women of our day desperately need this vision of life. Christians are under obligation to see that they get it. But how shall we communicate? This brings us to another word with historic meaning—the word *witness*—and it is unattractive to many Christians. They think at once of street preaching, or button-holing a person to find out if he has been "saved", and this thought is repugnant to them. All very well for us to say that the word in its original means martyr. It means giving evidence of an experience, testimony to an event, even dying for the faith. But to have reality the experience must be first-hand, something we ourselves have seen, heard, or felt. We cannot expect convincing evidence from second-hand experience. Church members whose chief claim is respectability and complete adjustment to the social pattern haven't much to witness about. There needs to burn in our hearts a passion, an inner fire, that has been kindled by Christ himself, for a world transformed by the indwelling power of the Spirit that makes all things new. Convincing testimony at this depth will restore moral authority to the churches and our words will have power among men.

Others on the Heart

(3) Still another word and idea central to our Reformed faith is *the priesthood of all believers*. It is often restricted to the narrow view that each individual looks after himself, spiritually. This has contributed to the false idea that we can be Christian without the Church to support us. We are as good as anybody else. And in any event the word priest ordinarily conveys the idea of something out of touch with life.

There has recently been published a biography of that famous padre of World War I, "Woodbine Willie", whose real name was G. A. Studdert Kennedy. He was an Anglican priest. Of him the renowned William Temple said:

"If to be a priest is *to carry others on the heart* . . . then Studdert Kennedy was the finest priest I have known."

To be sure, Dr. Temple is speaking in terms of an ordained minister of the Church, but there is a word here for each of us.

I draw attention especially to that potent phrase "to carry others on the heart". The italics are mine. Is this not the essence of the priestly function as it applies to all Christians? We have responsibility for each other. One cannot be a Christian in isolation. There must be a community of holiness in the midst of which something of the wholeness of

life comes home to us. In the context of the household of faith we lose our anonymity and become persons. We are children of God and the stamp of the family of which he is the head is upon us.

When the Evangelical Church of Silesia was about to go into exile in 1946, the Synod issued this declaration:

"Those who were to remain in the homeland received a special greeting, and the promise that the Church would continue to preach the Word and administer the sacraments, and would stand by the faithful, whether in the joy of the marriage altar or in the solemn moment of bereavement. The fellowship of faith would be carried on in churches and in homes, in stables and in barns, in cellars and in every hidden corner. Even if there should no longer be pastors, the Church would summon its elders, its laymen, its baptized members—every person whose heart was aflame for the Lord Christ. To such as these the Church sent out its farewell challenge: Put your hand to the plow! Do not look back! Plow a new furrow! (Solberg: "God and Cæsar in East Germany" p. 15).

If we let this thought of "carrying others on the heart" lodge in our minds for a time it will take us in several directions.

(a) *Toward the Lost Legion*—Elsewhere in the pages of this Report attention is called to the religious significance of the 1961 census returns. 3,664,008 Canadians said they were United Church. Our 1962 Year Book shows only 2,609,415 under pastoral oversight. Ours may be the church they stay away from, yet here are a million unknown human beings who make some claim upon us. This is a major task in shepherding that reaches far beyond the limits of ordinary pastoral care, however faithfully it may be done. The entire resources of elders, United Church Women, men's clubs, student missionaries, special survey groups, caravaners, and any other arm we could name, is required for this task. Even then, we are likely to fall short.

A related area is the non-resident membership. Every major denomination on this continent loses track of people who were once received or confirmed as disciples of Christ but have moved away somewhere. The non-resident rolls of our congregations are the highest in history—130,919. Scores of families are lost because they feel nobody cares about them. We should be moving in the direction of smaller congregations rather than larger ones. It is doubtful if one minister can provide proper pastoral care for more than 500 communicants.

If church sessions will try to do something about their non-resident list this Board is pledged to assist them. We have set up a plan of relocation centres so that information about individuals and families which have moved may be sent on to the nearest church in their new neighbourhood.

(b) *Toward Boys*—Who is "carrying on his heart" the boylife of Canada? After full allowance is made for the leaders we have, the fact remains that the boys of this nation receive too little help from older men. Youth is beset today by temptations about which their fathers knew little. They must grow up in a climate where the claim is made that "men of distinction" require liquor to settle their business deals and give them pleasure afterwards; where standards of sex morality have been lowered to satisfy the lusts of a permissive society; where the obligation to love God and show respect for one's elders has been laughed away as a piece of silly puritanism.

In this environment the fundamental virtues of honesty, responsibility, and devotion to duty have small chance of survival. If the fathers don't care how can it be expected that these things will matter to their sons? The community sinks toward a condition that is first a-moral and then immoral.

The Church will have to take its boylife seriously. The boys' movement of a generation ago is now an emaciated shadow of its former self. Only when men carry on their hearts the boylife of our communities can we expect recruits for the ministry and a continuing army of Christian laymen.

(c) Or again, who is "carrying on his heart" *the men and women who are in prison?* Our jail population is in the thousands and costs taxpayers millions of dollars. The official system is largely punitive in character, though under the leadership of recent Ministers of Justice and correctional authorities big strides forward have been made in rehabilitation. Even so, that treatment is still in short supply. The Church has made a start in this field of service. Recently there was announced the first attempt under church auspices in rehabilitation of prisoners with the opening of St. Leonard's House (Anglican) in Windsor. We commend our Anglican brethren, and remark that we are poor publicists. For nearly two years this Board, in co-operation with Home Missions, has assisted in the operation at 549 Burrows Avenue, Winnipeg, of a residence for young men discharged from the Manitoba jail at Headingly. Accommodation is limited but from reports and personal visits we are satisfied that real work is being done.

II

AGRARIAN RENEWAL

Each year I make some comments about primary producers. This is not due to lack of interest in other sectors of the economy—industry, for example—but because farmers, fishermen, and miners are, literally, *primary* producers. They reap the harvest of the soil, the forest, and the sea. Food is a first requirement of our life. Man must eat before he has strength to work.

If the roots of the Church in rural society are cut it will be bad for Canada. For a time the institutional church might not suffer seriously in material terms since its visible strength is increasingly urban. Yet I hold strongly to the view that the values created by an agrarian society at its best are indispensable to our moral and spiritual health. The task today is how to preserve those historic and life-giving values for the benefit of people increasingly oriented to the standards and aims of a technological age.

(1) The Need for a Christian Rural Philosophy

The Christian view of life is the same in every situation, but there are some distinctive emphases to be made. These include teaching about God as Creator and Provider, Lord of the seasons, and of the crops; about the good earth by which we are sustained. It affirms that the earth's resources are held in trust. It speaks of the stewardship of life because of what Christ has done for us. Life is sacred. It is a unity, and must be viewed in its wholeness.

Conservation and development of our inheritance is thus the responsibility of all. As good stewards we will not mine the land or exhaust our

natural resources, but conserve and enhance them for the generations to come. It is all summed up in that noble phrase "The Holy Earth".

We are infected and dominated by a philosophy that tests everything by "How much can I make?". This virus has eaten its way into the heart of the rural community. The concept of farming as "a way of life", as well as a means of livelihood, is threatened with submergence by the waves of economic exploitation which see it as nothing but a commercial enterprise.

The Christian Church is the one voice that still has the ear of the people sufficiently to combat this sub-Christian doctrine. Apart from some professional agriculturalists, who will warn men of this danger if the Church does not? Here is a word of God we must sound boldly in pulpit and Bible class, in farmers' organizations, co-ops and political meetings: "the land is mine; for ye are strangers and sojourners with me" (Lev. 25: 23).

(2) Strategy for Survival

The contest between the family farm and the factory farm is becoming more intense. If there are farm-families there will be churches. The United Church should be firm in its stand for the family farm as the ideal (with such modifications in size and structure as conditions may demand) and then do everything possible to translate the ideal into practical terms.

The alternative is for primary producers to come wholly under the umbrella of monopoly capitalism, where the main interest is not people but profits. Many Canadians do not realize that already in our young country the first round of this struggle has been fought, by fishermen in the Atlantic area and by prairie farmers. Here is a paragraph from "Tides of the West" by L. D. Nesbitt, a recently published account of the co-operative movement among Western grain growers:

"They organized and built up the three Wheat Pools, one for each Prairie Province. The aim was to inaugurate a different method of selling grain from that provided by the open speculative market, which was considered too uncertain a foundation on which to build a great industry. The Wheat Pool movement was one of the greatest efforts in self-help ever undertaken on such an extensive scale and over such a vast territory by any group of farmers in the history of the world."

As one reads this story he is reminded again that these were men of idealism and religious faith. Economic demand drove them to seek a wheat marketing system that would give them justice and a fair return for their product. But their deeper purpose was a larger life for their families and for posterity. In the language of the Letter to the Hebrews they were drawn by the promise of "a better country", and this not conceived in materialistic terms alone. It was to be a society of right relations and brotherly co-operation.

As we move on toward the centenary of Canada, it is to be hoped that this chapter in our heritage will not be forgotten. Far from developing a nostalgia for the past it should inspire us to seek a better life for the future.

III

SOME CONTINUING CONCERNS

I speak now of some continuing concerns that are part of the total task, and to which some of my time has been given.

(1) Alcohol Education and Alcoholism

Toronto Conference had requested that a Workshop on Alcoholism be arranged for ministers and church social workers and this was done in co-operation with the Addiction Research Foundation of Ontario. Sessions were held on six successive Tuesdays with an average attendance of 25. We are indebted to the Foundation and especially to R. R. Robinson and his staff in the education department. They are prepared to join with us in similar workshops elsewhere in the province. This offer should be taken up as soon as our staff situation permits. It is a pattern of joint effort which might be adopted in other provinces.

I am far from suggesting that a Workshop on Alcoholism sufficiently discharges the Church's responsibility in temperance education and action. Rehabilitation is only a part—albeit an important part—of the task, though it happens to be the popular theme at present. Our fundamental duty is prevention first and rehabilitation as it becomes necessary. The continuing task is to implement the recommendations of the Grogan Commission of 1960, and there is some evidence (though we could wish for more) that this is being done in local churches. The Inter-board Committee recommended by the Commission has been set up and some headway has been made. As a Board we have continued to provide temperance education materials, films and filmstrips, counsel in local option campaigns, opposed increased outlets, and now assist in three Hostels for Alcoholics.

(2) International Churchmen's Consultation

Issues and problems affecting religion and culture do not stop at international boundaries. Churchmen in Canada and the United States share a common concern for the subtle influence of TV advertising (e.g. liquor) on our values and standards, the erosion of the Christian Sunday, the impact of automation. Under auspices of Canadian Council and N.Y. State Councils of Churches our Department has participated in four consultations. The program is arranged for a fifth on "Christian Responsibility in Today's Economic Society" to be held at Rochester, N.Y., April 26-27 as a follow-up to the recent Pittsburgh Conference. Events of this kind require periodic committee meetings, usually at Buffalo.

(3) Joint Committee on the Rural Church

It has been my privilege to continue as Chairman of this Committee, composed of representatives from the Boards of Home Missions, Christian Education and Evangelism and Social Service. We meet four or five times a year in one-day sessions. While there are no spectacular gains to report it is certain that there is a marked re-awakening of concern for rural society.

The presbytery is the key in tackling this problem. We have over 80 presbytery committees and conveners on our mailing list. Several Conferences have appointed new Rural Life Committees, or revived old ones. There is a Regional Committee for the Prairie area. Workshops, Rural Life and Farmers' Conferences that involve increasing numbers of laymembers, have been held in the year.

The Joint Committee feels its chief task is to stimulate and assist Conference and Presbytery committees through literature, program material, and insights into the changing situation. Our major effort now is focussed upon a National Seminar on the Rural Church which we will hold at St. Andrew's College, Saskatoon, April 17-18, with official representatives named by each Conference on a quota basis. Visiting leadership will include W. B. Baker, Director of the Center for Community Studies, University of Saskatchewan, and Rev. Dr. Henry Randolph, former direc-

tor of the Town and Country Department of the United Presbyterian Church, U.S.A. This Seminar, which has been underwritten by the Boards of Home Missions and Evangelism and Social Service, will be the most representative of its kind in the history of our Church. It is hoped that from it will come a body of literature and recommendations for future policy and program.

(4) Expansion in Senior Citizens' Welfare

An outstanding event of the year was the official opening of the new Oliver Lodge building in Saskatoon when Mr. Mather and I represented the Board. A gathering, estimated at 1,000 people, assembled on a beautiful day in late September for the ceremony. Arrangements had been carefully made and proceedings were skilfully handled. Not only Saskatoon citizens but many of our churches in northern Saskatchewan take a justifiable pride in Oliver Lodge. This work was begun in 1949, and was the first in a series of joint efforts between various Christian bodies and the provincial government to provide suitable housing and care for the elderly.

Mention must be made of the opening of MacNiven Manor (named after the late Mr. Justice D. A. MacNiven of Regina), which adds another building to our Moose Jaw Home, and provides 12 units for single persons. Hewitt Place in Regina, with its provision for 48 in single suites, and now a 50-bed residence, is the result of the determination of our people there that this accommodation should be provided under United Church auspices.

At Neepawa, Manitoba, the opening of Drysdale Hall and Murray Hall cottages to accommodate six married couples and two single persons in self-contained suites adds to the capacity of Osborne Memorial Home and honors two men who have laboured valiantly for the work there. Winnipeg Presbytery has a strong senior citizens' committee and an ambitious project, and look forward to the early commencement of their building program. The Pilot Mound, Manitoba, Committee, in spite of many obstacles and setbacks, will not be denied and hope to begin construction soon.

On October 31 last the Moderator, with assisting clergy, officially opened Harris Manor, the name given to the 12-unit apartment building that adjoins the Gage Home in Toronto, and provides for senior married couples with limited income. Its purchase was made possible by the bequest of the late Annie E. Harris.

IV

THE DAY'S WORK

Preaching and speaking engagements have been mainly for church anniversaries and special events. I assisted the E. & S.S. Committees especially in London, Bay of Quinte and Montreal and Ottawa Conferences, addressed several presbyteries, a Hamilton meeting on Sunday observance organized by the UCW, and a Rural Life Conference at Five Oaks.

Besides short trips in Ontario I made longer ones both east and west. In late winter I went to the Maritimes to participate in a Rural Life Conference at Truro, N.S., the first of its kind to be held in the Atlantic area for some years. At Halifax I had the opportunity of a period with the Pine Hill students, and interviews with church and government leaders. I visited the Homes at Truro, Moncton, and Sackville, and accompanied by Rev. George Russell, called at Dorchester Penitentiary, to renew contacts with the Chaplain there, Rev. L. K. Baker. Returning

westward I stopped for some consultations in Montreal, a quick visit to the new Griffith-McConnell Home, then a School for Elders in Glengarry Presbytery.

Two trips were made to the prairie area for a twofold purpose: to consult about Senior Citizens work in Winnipeg, Regina, Moose Jaw, and Saskatoon, and the Church Home for Girls in Winnipeg; and to help lay the groundwork for the National Seminar on the Rural Church.

I have continued to represent this Board on the boards of four Homes—Northdale Manor at New Liskeard, Hillcrest Lodge in Orillia, and Earls court Children's Home and the Ina Grafton Gage Home in Toronto, serving as Secretary of the latter body. These boards require meetings monthly, quarterly or half-yearly, and I have made a point of attending as faithfully as possible. Time has been given to the Canadian Council of Churches and its departments of Social Relations and Evangelism.

In June I was elected to the Board of Governors of the Canadian Welfare Council, and attended their fall meeting in Quebec City. While there I had time to confer with our ministers about their task in a location predominantly Roman Catholic.

My office responsibilities have included the Literature department, the Lenten Booklet, World Wide Communion, seasonal messages, committees on temperance, church membership, chaplaincy, the Christ in Christmas Campaign, along with the normal flow of correspondence, phone calls and visitors.

A General Council year brings extra work in preparation of reports and resolutions. Considerable time was given to Commissions reporting to the 20th Council. Of these the work of the Commission on Marriage and Divorce is truly monumental; the two reports of that Commission are landmarks in Canadian Christian thought on this subject. Those of us who were "backbenchers" on the Commission pay tribute to Dr. R. S. Hosking and Dr. Frank Fidler, chairman and secretary, respectively, for the high quality of the Reports.

V

SECRETARIAL CHANGES

Dr. Berry

The full significance of the resignation of Dr. Berry and his removal at the end of August, did not strike home until we got into the fall period. We miss him not only for the very considerable volume of work he did, but for his enthusiasm and versatility. His removal is a loss to the Board. Our prayer is that God may daily give him strength for the heavy task he has undertaken at St. Paul's-Avenue Road Church, Toronto.

Dr. Mutchmor

As the occasion of Dr. Mutchmor's retirement is to be marked in a special way it would be presumptuous for me to attempt any elaborate comment here. Time and history must be left to make this assessment.

When one works daily beside a man who would have been a dominant figure in politics, finance, or journalism, had he chosen to enter any one of them, one knows that history is being made. I want now simply and sincerely to express my indebtedness over the years for the opportunity to share in the tasks for which we have had some mutual responsibility.

I wish him every blessing during his term as Moderator of the General Council, and after that, some change of pace, with leisure to reflect on his years of service. I hope that he will find time to write his memoirs in some form, or at least prepare a tissue of personal reflection and human interest that will tie together the reports, statements and encounters of the past 25 years. A post-graduate student looking for thesis material in the field of Christian Responsibility in Human Relations will find an ample supply in the reports and pronouncements of this Board.

A Personal Word

Because of the above-noted staff changes, and the uncertainties and readjustments attendant upon them, I found the last half of 1962 the most difficult—and the writing of this Report the most difficult—since I entered the Board's service in 1951.

My grateful thanks goes to all who have given me hospitality in my travels, to the many across the Church who have expressed their confidence in me, and to my fellow-officers who have extended friendship in no uncertain terms. I join with others in rejoicing that Mr. Christie has been restored in health to continue his valuable work in the Pacific area. I express admiration for the effective work of Mr. Mather. I thank my secretary, Mrs. Bolduc, for another year of loyal service. My good wishes are extended to Mr. Hord and Mr. Crysedale as they take up their staff responsibilities at mid-summer.

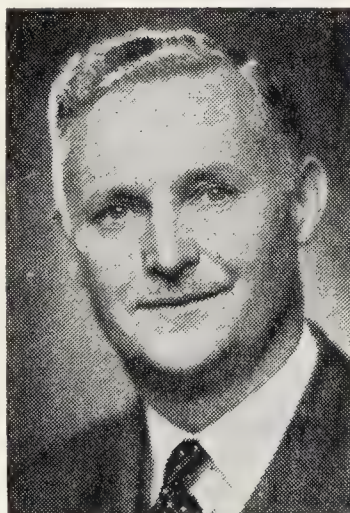
It would be folly to forecast the future, or make predictions of the way this Board should go. Sufficient to say that guidelines for the future are undoubtedly to be found in the experience, achievements and affirmations of the past.

REV. W. G. BERRY*

Associate Secretary, Toronto

In my final report as an Associate Secretary of this Board I begin by paying tribute to my colleagues with whom I have had the privilege of working for the last fifteen years. It would be invidious not to mention first the Moderator of our Church and the Secretary of this Board, Dr. J. R. Mutchmor. No one more exemplifies the Sermon on the Mount in both his personal and public relationships. No one has more put into practice the words of His Master, that if any man would save his life, he must lose it for Christ's sake. It has been my experience, that what was once said of a great English lady is true of the Secretary of this Board, "To know him is to love him and to love him is a liberal education!"

To my other colleagues I also pay tribute, to Dr. H. R. Lane, and Rev. R. S. Christie, and Rev G. B. Mather. Dr. Lane's self-effacing spirit and wise counsel as well as his administrative ability have always been an example to me. Mr. Christie's enthusiastic Irish spirit, his evangelistic warmth and friendship have meant much, while the quiet scholarly and devoted spirit of Mr. Mather have always been a source of inspiration. If one could



*After being a member of the secretarial staff of the Board of Evangelism and Social Service for 15 years Dr. Berry resigned to return to the pastorate on Sept. 1, 1962.

turn to "Homer" for wisdom and counsel, and to "Bob" for warmth and enthusiasm, one could also turn to "Bert" for exact theological knowledge and true scholarship. It has been an inestimable privilege to work with such friends. The various office secretaries who were my mainstays during the years have been many, too many to mention with the exception of Miss Mary O'Keefe, who as Dr. Mutchmor's Secretary and superintendent of the office staff has been always a help to all of us, and not least to myself.

Perhaps in this terminal report I may now be permitted to summarize, for what they are worth, some insights I have gained into the situation of the Church.

Evangelism

I begin with this because it is and always has been my first concern. The rest, no matter how seemingly important, is but peripheral. Evangelism is the centre from which all else must proceed. I began my work with this Board in 1947 in Regina. Most of my time was spent in organizing visitation evangelism, and later in initiating Schools for Elders in the United Church of Canada. As theological experience and expert knowledge of Church polity are essential here I firmly believe Schools for Elders should be solely under the direction of this Board. At that time I was convinced that the key to the deepening of the spiritual life of the local congregations was in the hands of the laymen of the Church and that among the laymen no group had a greater responsibility than the elders. My first few months after my return to the pastorate convince me that this is still true. We must have active, consecrated laymen (and I stress the male gender) working more actively in the Church School, in Christian Education, and particularly among boys and young people. I see hardly any signs at present that we have even begun to get these much needed helps. Schools for Elders ought to be the key to this situation.

Lay Evangelism

Thus I venture to say some things about the lay movement in our Church, which at the cost of being misunderstood, I feel I must say. It is agreed by all that lay people must be used more and more in our evangelistic work. It is said they are in the front line of society. They are in the factory, the workshop, the store, the office, the professions. Yet I still find little evidence of their making much impact upon society. They are said to be the cutting edge of the Church, but I confess I wish they would do more cutting. It is said they are over the top, fighting in the front line while the ministry direct operations from the dugouts. More often I have found the ministers fighting a battle on the top alone while the laymen sit comfortably in the spiritual dugouts they have built for themselves.

I would venture to issue a word of warning about the lay movement in the Church in Canada. It ought to be more deeply rooted in the local congregation. Fifty years and more ago in Great Britain there was an equally, if not stronger movement among laymen, than there is here in Canada. One million and more men met on Sunday afternoons in forums and discussion groups, in conventions and conferences across the country. They had a missionary movement among laymen that extended to this country and the United States. They had their own lay secretariat, their own publishing house, and their own welfare department. They were conventioned and discussed to death, and they died. Today scarcely a trace of that great movement remains; the publishing house and the secretariat are no more. One thing is clear, we ought to look at what happened and make certain we do not make the same errors.

The minister ought to be in the centre of the lay movement, not on the circumference of the circle. The minister is the expert. He is the trained man. When I have a physical need I consult a doctor, not a person who has been cured by a doctor. When I have a spiritual need I do not turn to another layman I turn to the trained man, the minister, for spiritual help and advice. Seven years and more of training has given him knowledge that the layman does not possess, no matter how deep his spiritual experience and how firm a conviction of truth of the gospel he may have. I shudder when I hear some laymen say in effect "Listen to us, we're laymen and therefore we merit more attention than a minister". I wonder what effect it would have on me if I were a young man considering the Christian ministry as a calling from God. Perhaps I might presume, it is better to stay a layman, and thus be accepted for my objective attitude to Christianity.

Methods of Evangelism Today

Evangelism ought to be based on a major premise, that in general only Church people attend Church meetings. My experience over the last fifteen years teaches me that large attendance at Church is not the answer to the spiritual problems of our time. Unless the gospel that is preached to the people means something more than mere pietism, something more than salvation for your soul when you die, it will accomplish but little in the kind of world in which we live. People are truly evangelized when they witness for their faith in their daily life, their community and social contacts. When I see a decline in drunkenness, a strong opposition to gambling, an increase in respect for sex, I will believe there has been a revival in religion. Evangelism that does not issue in deep social concern is not evangelism at all. It is pharisaism, the worst and most prevalent sin in the Church both yesterday and today.

The Local Congregations

I have been concerned over the years with the fact that the Christian faith does not make the impact it should upon the non-Christian world. All too often, as I have repeatedly tried to show, the Church is an hereditary institution into which we receive as members the sons and daughters of the men and women whose fathers and mothers sat in the pews before them. The same families for generations have been the leaders in many local congregations. Churches frequently boast that they still have many of what they call the "old families" left. This is not to quarrel with the view that Christian families ought to produce Christians. But it is to ask the question, is the Church never to be taken seriously by the non-churchgoer? Do we ever really convert pagans? Frankly, I question whether we do. The best we accomplish in this area is to get some who are on the fringe of the Church closer into the centre. But how do we reach people outside the structure of the Church? This is a question that has not yet been answered by this Board or by the Church.

Local Congregations Are Frequently Imprisoned Within Their Own Structure

Where a Church has a paid minister, organist, sexton, property and buildings, and other economic responsibilities, these tend to become its chief concern. This is axiomatic in Church life. The minister, sexton, janitor, organist, must be paid. The property must be maintained. Buildings must be erected. Economic obligations must be honoured. These, however, tend to take first place in the consideration of most congregations. The men who are responsible for administration may be chosen for their business ability rather than for their deep spiritual concern. So

financial campaigns may seem to deepen spiritual life when all they have done is to increase economic interest. You become interested in the Church because you pay for it, not because you are committed to its gospel. Congregations come to worship buildings and premises rather than God. They come to Church to meet people socially and to support an institution which they vaguely recognize as a useful community project.

The Church at Large and Evangelism

Where a denomination has a paid ministry, overseas and home missionaries, property and institutions of various kinds, and enormous sums of money to invest, the huge financial undertaking becomes frequently the primary task of the Church. The Board of Finance tends to control the Board of Evangelism! The financial interests tend to take priority over the social concerns of the Church. So the winning of men for Christ may become subject to financial policies. The setting up of homes for the rehabilitation of alcoholics may be decided by financial rather than social concern; Homes for unwed mothers, a need subjected to the expedient rather than the vital concern of a Church interested in social redemption.

What is true of Boards of the Church is also true of Conferences and Presbyteries of the Church. A report on evangelism will be passed by a local Church court without discussion, and with no real intention of implementation, while a matter involving finances will keep the same court wrangling for hours. This is because the Church's main interest is not spiritual but financial. Their chief concern is to keep the property, the material concerns of the Church in order. The main requirement for this task, it is felt, is not spiritual, but material, economic. Ministers' salaries will be discussed at much greater length than the need for prayer, and the hunger of the world for the gospel of Christ.

Christians Do Not See Beyond Christian Concerns

Plans of evangelism which aim at reaching beyond the local structure of the Church will find difficulties. The local congregation must first consider its own people, its own concerns. We must have proper facilities for our people, and we must have proper techniques. So we build Christian education buildings and hire directors of Christian education to do the work that Christian families should themselves do, and forget the world beyond the Church doors. If evangelism is discussed many will ask, "Why bother about evangelism? We've more people than we can handle now." The winning of men for Christ is conditioned by the size of our buildings, and the state of our budget. Lest I should be accused of being too negative I must add that the above is not mere imagination but is the type of attitude I often have found among elders of the Church in Schools for Elders.

What Should be Done?

That is a fair question to ask of one who makes the preceding statements after a return to the pastorate following fifteen years of promoting departmental work.

My first concern would be that there should be some better kind of feed-back from the congregations to the Boards than now there is. Could it be that Boards are talking to themselves or at best to congregations that do not need the help that is offered? I have horrible suspicions that this might be so. Field work is the answer to this problem, field work at the local congregational rather than the presbytery level.

More practical help might be offered to those Churches who have serious problems of organization. At present it may be that we are helping evangelistic congregations to be more evangelical, and Churches with good

educational set-ups with programs they could provide for themselves. The down-town Church with an aging congregation may get some help from our programs but not much. Indeed it may not be programs that they need. Here are some problems that I never faced as a secretary which I now face as a minister in the pastorate:

How does one get efficient elders in a congregation that can provide very little in personnel of this kind? The persons who might act are often overtaxed with Church work and community responsibilities. If elders were available they could be trained. Thus the training is not so important as the problem of obtaining those who need the training.

How does one get efficient Church School teachers? Curriculum is not really the problem in the local Church. Getting trained teachers is the real problem. Techniques, group dynamics, curriculum may have their place but the first need is for the right kind of people to make up an efficient Church School staff.

How can Church worship and Church Schools be organized so that they do not conflict? If a child of seven wants to be with his parents in Church worship on Sunday morning, how can he, when the Church School is held at the same hour? I believe that if a child has to choose between Church worship and the Church School he should choose the Church worship. Those who worship with their parents in Church usually stay with the Church in later life. Does anyone have an answer to these problems?

Means of Communication

We must communicate the gospel better. We must use all means of communication to do this. I would like to see local programs on television of the type which I ventured to popularize in "Television Missions". These programs should be attempted not only in small local areas but on a city-wide basis in cities like Vancouver, Calgary, Winnipeg, Hamilton, Halifax, etc. The technique has been worked out but the implementation of this appears to me to be too slow and on too parsimonious a basis. It will cost money, but it will be money well spent.

Industrial Evangelism

It is good to see some seeds one has sown bearing fruit. In the National Evangelistic Mission which I was privileged to direct we made a major emphasis upon industrial evangelism. In many areas of the Church's life and work one can see a growing interest in this field. The project of setting up a pilot experiment of an Institute for the Church and Industry ought to be pursued. Not only should the British and American experiments continue to be studied, but the Canadian experience now should be brought to bear on such plans. We must avoid trying to copy what is done in other places, and tailor a Canadian plan in industrial evangelism to the Canadian needs, which are different both to the situation in the U.S.A. and Great Britain or the Continent of Europe.

The Inner City

The inner city is receiving attention. No complete solutions for many of the problems of the inner city are yet in sight. It is said that the inner city Church must be indigenous to its environment. But even on a short experience of work in this area I would question this. I have come to the conclusion, for example, that a Church is not a geographical unit limiting its influence and scope to the families, persons and community problems immediately adjacent to it. The Church is a fellowship of people in Christ not limited by geographical boundaries. A person living in Scarborough in Ontario may find fellowship in a downtown Toronto Church. And if they find Christ there, that is where they should worship.

The ten-mile drive of today is only equal to the fifteen-minute walk of yesterday.

The Board of the Church could help much here by co-operating more even than so far they have done in experimenting and exploring the needs of the inner city Church. Grants of money are not sufficient. Personnel for teaching and program experiments are needed. Again, the Church at large tends to provide programs for what the Church has already proved to be successful. What is needed is for the Church to provide programs for local Churches which might be used experimentally.

Moral Issues

I have dealt at length with the problems noted above because these seem to me to be the most urgent. Given a consecrated, completely loyal Christian Church whose members accept the gospel of Jesus Christ, there is no moral issue which the Church could not solve. The lack of conviction of so many seemingly good Church members frequently astonishes me. The policies of the Church either mean nothing to them or else they are ignorant that the Church has policies.

In the matter of beverage alcohol, for example, people who normally never use it, in the company of those who are drinking are afraid to refuse, or at least they take a glass in their hand. They would refuse pickles, or chocolates, coffee or tea, but to refuse beverage alcohol apparently is impossible! Not only in this matter but in so many others where a moral issue is concerned the same tongue-tied attitude is observable.

If Christians believe in the Church they ought to accept its policies and its disciplines unless they have strong conscientious convictions about the matter. For those who have these conscientious convictions I would have more respect if they would say, "My Church doesn't approve, but I in this case cannot accept the ruling of my Church". Few dare to witness even negatively, for few really take their Church discipline as seriously as this.

In my present pastorate I expect to face many of the problems in human relations and economic affairs, and I shall continually look to this Board for the wisdom and the guidance I am convinced it will bring to them.

International Affairs

Here I must confess my deep disappointment with the Church. The world is floundering desperately and looking for moral and spiritual guidance. But there is none. The Church here says little more than a good service club would say, and less than is said by some trade unions, and considerably less than what is said by some avowed agnostics and even atheists. This is largely because all shades of opinion are represented on the Committee on International Affairs and if a unanimous report is to be presented, all sides must compromise and the result is a general average of public opinion rather than a clear-cut policy. My prayer is that those who lead in this matter in our Church will come to some clear-cut conclusions. The matter is urgent, the most urgent problem before the Church and the world.

I must confess I am pessimistic about the future of the nations and the world. Unless a milder and less intransigent attitude is taken, not only by the U.S.S.R. but also by the United States, I see nothing before the world of nations but nuclear war and disaster. No solution seems in sight, and no one of the smaller nations appears to dare to give leadership, least of all Canada. There must be alternate policies other than those of the two polaristic powers, if peace is to be secured.

At the risk of splitting the Church, at the risk of the Church becoming a small minority movement surrounded by its opponents, I would prefer to see the Church adopt a courageous and positive attitude toward this problem. In my judgment the report of the Committee on International Affairs which was given general approval at the Twentieth General Council, ought to have been two completely separate reports, and put to the vote throughout the Church. If the minority in favour of complete disarmament for Canada (and I am only assuming it would be a minority in the Church) thus put its case frankly and sincerely before the Church and the nation, at least some people would know there is a voice in the Church which disapproves the present impasse with its reliance on the shocking and completely unchristian nuclear deterrent.

These things I say with sadness because I know some of my closest colleagues on this Board are on the other side. But I confess I am mystified by their position, and cannot understand their theology or their logic. I wish sometime they would make their position crystal clear. I respect and admire them for much but in this matter I find myself completely at a loss. So do many within The United Church of Canada.

The Final Year's Work

My final year as Associate Secretary of the Board was a busy one. I concluded my official work with the Board and took up my work as minister of St. Paul's-Avenue Road United Church, Toronto, on September 1st last. My activities included Schools for Elders at Owen Sound, Renfrew, Arnprior and Cobden. I gave addresses on International Affairs to the Lindsay and Renfrew Presbyteries, and an address to the Social Workers of Montreal on "Rapid Social Change and the Family". I conducted a Television Teaching Mission at Pembroke. A mission that was to have been held at Sault Ste. Marie was cancelled owing to the Federal Election coming at the same time. I spent almost three weeks visiting the logging camps and towns in northwestern Ontario, conducting missions and meeting with the isolated congregations there.

In addition I helped to edit and prepare various reports and literature for the Church and for this Board, including the report of the Committee on Christian Faith on the Doctrine and Practice of Church Membership, of which I was secretary; the report of the Church and Capital Punishment Committee of which I was also secretary; and a Statement on the Lord's Day—all of these for the Twentieth General Council. In addition, I edited and saw through the press the publication, "Unlock The Doors" prepared at the request of the Nineteenth General Council by the Committee on Capital Punishment, and wrote for this Board's work the booklet, "When Christians Call". I am glad that my final piece of writing as secretary was in the field of evangelism.

In June I attended the Newfoundland Conference, to which I first came as a student and candidate for the ministry in 1925, and had the privilege of giving the devotional addresses. I was since invited to conduct an evangelistic mission in Grand Bank, Newfoundland, just previous to the meeting of this Board, and I am glad to report that my Session generously released me to do this work.

In conclusion, I express my sincere good wishes to Rev. James Raymond Hord as he contemplates the heavy duties that will be his, and express to my other former colleagues my prayer that God will be with them as they fight the battle for social righteousness and seek to evangelize the people of Canada. May God's richest blessing be with you all, and thank you for fifteen years of thrilling and challenging service in the work of this Board of the Church we serve and love so dearly.

REV. ROBERT S. CHRISTIE
Associate Secretary, Vancouver, B.C.



The Ultimate Purpose of Evangelism

What is this? Edwin Lewis, in his book "Theology and Evangelism" says that the ultimate purpose of evangelism is "the perfecting of the relation of sonship to God". This takes place only when an individual repents of his sins, prays in Christ's name for forgiveness, accepts God's ready pardon and restoration to His love and fellowship, and knows a deep sense of peace. The initial step towards this Christ-controlled and God-filled life, Lewis reminds his readers, is surrender; a personal, conscious act of submission. Hence the immediate purpose of evangelism is to secure the individual's original surrender, his "Christian Decision". The author goes on to say, "If what is being sought in the Christian educational processes, in the

home, in the church school, in the whole ministry of the church, is not a definite act of Christian surrender, one may properly inquire what these processes are supposed to be for". Rather than fear an over-emphasis on the need for Christian Decision in the exercise of our ministry, Lewis admonishes, "we should fear its complete neglect!"

As our great church, through its many local churches in large urban or tiny rural centers, faces the tasks and opportunities of the Lenten and Easter Seasons, let it clearly sound the call to Christian Decision—to the surrender of life to the Lordship of Jesus and the renewing and redeeming love of God. Not that "a call to decision" is the theme of the Lenten and Easter Seasons only—but of them especially!

As legitimate and fruitful means to this end the very best use should be made of preaching and teaching missions, pulpit invitations to decision for Christ in connection with regular worship services, study and prayer fellowship groups, youth "decision for Christ" rallies, and last, but perhaps of primary importance, friendly visiting and Visitation Evangelism (for decision) by trained and dedicated visitors. Never has our Board been better equipped to assist pastors and people with literature and printed helps to carry out local programs of evangelism. Extensive and excellent use has and is being made of Dr. Donald Mather's study book and guide on "The Word and The Way". Its use by ministers at both morning and evening services—especially Sunday evenings, where the meetings are of an informal and group participation nature—is doing much to improve our people's knowledge of their church and its teachings, and enrich the concept of Christian Study Group Fellowships. I trust that the Rev. Robert Morris' Lenten Study Book "Come, Holy Spirit" will be used by existing groups and Sunday evening fellowships with equal benefit to all. Mention should be made here of Dr. W. G. Berry's Visitation Evangelism guide and source book "When Christians Call", along with the colorful and useful visitors' introductory brochure "Listen, God Speaks".

No minister, lay leader or visitor need be without help in carrying out this primary function of his Christian calling.

Evangelistic Endeavors Multiply in Presbyteries and Pastoral Charges

Cause for great encouragement has been the growth in the number and quality of evangelistic campaigns and programs held during the past year throughout the presbyteries and pastoral charges of Alberta and B.C. Hardly a convener attending the spring and fall Conference Committee Meetings but who has been able to report Schools for Elders, Preaching or Teaching Missions, or Visitation Campaigns held in his territory, with good, and sometimes excellent, results of a lasting nature! Presbytery co-operation and occasional special support from the organized Men's groups has been greatly appreciated and effective. Preaching and Teaching Mission leadership by men like Dr. Frost, and the Revs. Bob Morris and Jack Gardiner is worthy of special mention.

Christian Heritage Bartered For A "Mess of Hollywood"

As one watches the results of plebiscites held in the larger urban centers of Canada, and notes the preponderance of votes in favor of an open, commercialized Sunday, he cannot help but wonder as to the future of Canada's traditional day of family worship and fellowship—a day historically free from work and ordinary business pursuits. When Sunday, like every other day (and even night) of the week is caught up in the greedy, highly competitive business whirl, where the almighty dollar (and struggle for same) dominates the lives of men, many Canadians may yet regret their recent decision "to render unto Cæsar" this bulwark of family and community Christian Fellowship—the Lord's Day—which has historically and traditionally belonged to God. It will be a sad day for Canadians when Sunday becomes just another work day and dollar day—as it surely will if this trend to commercialization of the Lord's Day continues.

Clergy and people of the Christian Churches have been enlightened and strengthened through their united resistance to this "Sunday takeover" by big business interests who seek only to financially exploit this sole remaining area of Canadians' leisure time.

In the recent Vancouver Sunday Movie Vote, churchmen of all denominations—Protestant and Roman Catholic alike—co-operated to make a good witness; and are all the better for it! I'm certain that's equally true elsewhere in Canada.

B.C. Still Rejects National Liquor Advertising Code

Although B.C. stands close to, if not at the top of the scale of per capita consumption of alcoholic beverages in Canada (a figure hard to confirm or deny), its government still wants "to be fair (according to Attorney-General Robert Bonner) in allowing weekly and daily newspapers to carry liquor advertising of a product (i.e. bottle) and, occasionally, drinking scene variety", though this practice has been fairly well eliminated by federal-provincial agreement across Canada (Quebec excepted, as far as beer products are concerned). B.C.'s papers are full of it "in order to give our publishers equal rights with import T.V. programs and publications", according to our A.G. All of this adds a more ridiculous note to the title "B.C. Liquor Control Board", for all the "government control" some of us see is in the form of multiplied retail store and licensed beverage sale outlets, with their attendant personal and social problems—including increased slaughter on our streets and highways by drinking and impaired drivers.

It's apparent that no change will come in B.C. unless there is an increase in public protest and pressure, especially from the smaller town and rural areas where each vote counts for more at the polls! Not many people today are fooled by the liquor advertiser's false image of "gracious living", but a far greater number of protesting voices are required to curb this area of waste and ruthless destruction of lives and property.

Government Rejects Appeals For Compulsory Breathalyzer Test

Here again the A.G.'s Department of the B.C. Government continues to reject as "unproven and unsatisfactory" compulsory breathalyzer tests for suspected drinking and impaired drivers, though their use is advocated by some Vancouver traffic authorities, the B.C. Medical Association, the Alcohol Education groups and some of the major churches, among others. Inasmuch as the simple and "non-violent" breath tests have proven their merit elsewhere in Canada and in the United States, and particularly in Sweden, it is my firm opinion that "willingness to submit to such test by properly trained and authorized persons should be made a condition of procuring and retaining a driver's license." If there's any way at all of reducing the number and severity of automobile accidents and injuries, it behooves the government to adopt such method. It has no right to gamble with innocent peoples' lives by refusing to implement this scientific means of reducing the number of street and highway hazards in the form of drinking and impaired drivers.

Freedom and The Freedomites

News of B.C.'s continuing problems with a small segment of its Doukhobor population in the Kootenays is well broadcast across Canada, and beyond. What this dissident group of religious zealots claim and do in the name of "freedom" is properly regarded by the general public as lawlessness and license—though no one individual or group of investigators can get to the bottom of it and explain it, much less solve it! Accordingly the proposed solutions to this social fester are many—some mild and amelioratory, others drastic! It is to the credit of The United Church that we have for some time tried to aid understanding of, and offer guidance to what is known as the "Sons of Freedom" sect of Doukhobors, by placing and maintaining a resident missionary among them who speaks their language and understands their cultural background—in the person of the Rev. Theo. Karpoff. We have also set up a *Doukhobor Advisory Committee* of the Kootenay Presbytery, under the chairmanship of the Rev. R. M. Booth of Trail, B.C. With the able and expert help of Mr. Karpoff, this committee has recently prepared an excellent statement containing four practical suggestions as to what might be done in the face of the existing impassé between government and Freedomites. The whole presentation is worthy of careful consideration by the authorities, and reflects credit upon the group of United Churchmen who produced it!

This socially disturbed situation has also brought about the rebirth of a Civil Liberties Association, centered in the University of B.C. Already it numbers among its membership some of our ablest citizens, engaged in widely divergent spheres of endeavor. Such an intelligent, representative and informed group can serve a worthy purpose in alerting the B.C. public to apparent violations of individual rights and freedoms—even by the best-intentioned legislators!

Welfare Work Concerns Committees in Alberta and B.C.

In the face of rapidly multiplying social welfare needs in both of these western provinces, there is genuine concern on the part of many citizens that standards may be, and some say are, declining. Voluntary welfare groups and professional workers have protested in press and elsewhere against inadequate personnel (trained or otherwise) to man existing provincial welfare agencies and institutions. This, they state, has produced a deterioration of service and range of services, hopelessly overloading existing workers. Added to this, they contend, is an urgent need for additional physical facilities, along with improvement of existing ones.

Leading the crusade for a "New Deal" in Social Welfare are the

Parent-Teachers' Federations. It is natural and right that the church should concern itself with such enquiry and investigation. Accordingly the provincial E. & S.S. Committees in both provinces are making this a matter of study this year—using, in B.C., a carefully assembled and documented group of reports and surveys issued by the P.T.F. Presbytery committees will also study and report on local conditions re welfare needs and services, and make recommendations to their respective spring Provincial Committee Meeting, and, through it, to their Annual Meeting of Conference. All of this should prove to be of help both to governments, the welfare services, and workers themselves. Certainly it is in this spirit that the church approaches such study and investigation.

A provincial Social Welfare Conference, held for the first time last year at the University of B.C., was such an unqualified success that it is being repeated in '63. A member of our E. & S.S. Committee is on its planning board, closely relating our church to this ongoing movement in the interest of improved Welfare Services.

Calgary's Institute of Family and Personal Counselling.

In the formation and launching of this community service project, immediately under the auspices of Central United Church and Calgary Presbytery, new ground for effective service to pastoral charges and private individuals has been broken. Offering personal, clinical, and educational help to interested individuals, families, or groups, this Institute could well set the pattern for similar endeavors throughout the whole church. The Revs. Jack Lowery and Ed Mullen are to be congratulated and highly commended for their Christian venture into a new and very essential field of church and community service. May they and their clinical colleagues receive the moral and financial support they justly merit! And may other churches in other areas look to them, as time establishes their program, for guidance and suggestion.

Religion and Industry

My last year's report dealt exclusively with our church's effort in sending selected ministers to the U.S.A. and Britain to study and enquire into established and ongoing work in this area. Sufficient to say that the said report had repercussions, good and bad. Our study and enquiry into the needs and opportunities for such work in Canada has not stopped there—fortunately. It is still under study by the Department, and by certain specific area groups across the country—chiefly the Maritimes, southern Ontario, Winnipeg, Calgary and Vancouver. A weekend lay and ministerial Seminar on the subject, held last June at Whitby, Ontario, produced a preliminary but worthwhile report. Its recommendations are before the Department, and its proposed Theological Statement in the hands of the Committee on Christian Faith. Much has yet to be learned from long-established work of the kind—such as that of The United Presbyterian Church (U.S.A.) centered in Chicago, Illinois. Though, on all sides, we are constantly warned that in this field of endeavor the church must be content to “make haste slowly”, enquiry goes on re the establishment of lay and clerical training centers within, and apart from our theological colleges; and limited experiments in industrial chaplaincy are being undertaken where men of some past experience and proven ability are available.

In my own area, renewed efforts are also being made to establish a regional branch of the Religion and Labor Council of Canada—which we may choose to call “Religion, Business & Industry Council”, so as not to exclude the possibility of Management participation. Certainly the existence of such a group could and should help with training program planning, and other inter-church co-operative efforts in Industrial Evangelism.

More than that I am not able to say this time, though looking for greater insights and inroads into this challenging new field of service in 1963.

Of interest to some may be a tape recorded national broadcast of a panel discussion on "The Church In Industry" originating from Vancouver, and available through my office at 505 Dunsmuir Street. I invite enquiries.

The International Scene—As Seen Locally

Regional Committees on The Church and International Affairs continue to function in Calgary and Edmonton, Alberta, and Vancouver, B.C. Over the past season the B.C. group has studied the question of Canada's participation in the Organization of American States—and is now in consultation with the Central Committee, Toronto, relative to its statement on the subject in its latest Report to General Council, entitled "Lord of The Worlds". This fall and winter it is centering its study on Japan, and its relationship to Canada spiritually, socially, and economically. As it grows in experience and study, the B.C. group hopes to make a worthier contribution to the work of the Central Committee, to which it is grateful for continued encouragement and support.

Helping the Helpless

Unmarried mothers, alcoholics, and elderly men and women are being assisted in sizable numbers in Alberta and B.C. by the work of our Board's Homes. Most difficult and financially dependent upon the support of the church-at-large and grants from this Board are the two Lodges for Alcoholics located in Calgary and Edmonton, Alberta. This is a task that requires time, patience, skill in handling—and a great deal of Christian forbearance! Yet, granted these, it can and has already borne definite fruit in strengthened and reclaimed "sober" lives. And that, after all is the best and only reward the church should seek!

Many Alberta congregations and dedicated churchmen continue to respond to the real needs of these two Lodges, remembering, as individuals, that it might be said of some of them who are not abstainers, "there, but for the grace of God, go I".

While our Senior Citizens' Homes on the west coast continue to expand, those in Alberta are feeling the decimating effects of the newly-established, well-equipped and operated government-built Homes—especially in Calgary. It is conceivable, if not altogether probable that our work in this field may terminate at Rundle Lodge, and our guests there be ultimately received into a large, government-built Home yet to be opened. Though the local board of Rundle Lodge will face that situation if, and when it arises, it is to be highly commended for the excellent work it has carried on over a number of years in the S.E. part of that city! And it knows that its people will be well cared for, from the record of similar government-built Homes throughout Alberta.

In other areas, such as Montreal and Toronto, the prospect for the opening of Infirmary Wings or Wards in connection with Senior Citizens' Home operations is an actuality, or real possibility. It is good that the church-as-a-whole, through its General Council's Long Range Planning Committee Report, sees in the large Fair Haven Homes (Burnaby and Vancouver, B.C.) operation a most likely and suitable site for such development! This has long been the contention and appeal of the local Board of Directors of The Fair Havens, B.C.

As To The Future

As God gives me renewed health and strength, I look forward to my work as an associate secretary of this Board during the months and years ahead. I will miss my close and intimate association with Dr. W. G. Berry, and, following his June 30th retirement, with my greatly respected and beloved department head, Dr. J. R. Mutchmor. To both of these men I owe more than I can ever repay! The church stands deeply in their debt for years of inspired and sacrificial service. The United Church brought honor to itself by honoring Dr. Mutchmor with the office of Moderator, to which office he will bring a unique and distinctive contribution. My prayers will accompany him always and everywhere in the large new field of service he has entered. Humbly and gratefully I look forward also to serving under his successor as Secretary of the Board, the Rev. James Raymond Hord, of Toronto.

REV. G. B. MATHER

Assistant Secretary, Saskatoon



This Christmas a new issue confronted our family: whether to buy an artificial tree or the traditional evergreen. We collected information from the stores and held a conference. The advantages of the artificial tree appeared to be convenience, cleanliness, absence of fire hazard, and economy if the cost were spread over several years; and the evergreen was favoured for its aroma, economy for the one year and impression of being "the real thing". We voted by "secret" ballot and a majority preferred the artificial tree. We brought an aluminum one home on trial, set it up and admired its scintillating beauty as coloured lights fell upon and reflected from its surfaces. But then we realized that something was not quite right. A change such as this, we thought, should be made only

by unanimous consent, not by a majority vote. Perhaps we felt this more definitely since it was our youngest member who had favoured an evergreen. Anyway, we took back the aluminum tree and bought a pine. Lights were strung, decorations suspended and we all rejoiced in the feeling that it was really Christmas at our place. Perhaps another year we will be able to make the transition to an artificial tree, but for this season the traditional type has been the right choice.

As I engage in a bit of year-end meditation I wonder whether this family experience may have some wider significance. No doubt it would be unwise to press its allegory too far. Nevertheless, in my mind it is linked with some of the problems of our modern world. How can we change our lives and our society without jettisoning traditional values? How can parties with contrasting viewpoints keep vital contact with each other? How, in the complexity of life can we hold or grasp afresh the elemental realities? It seems to me that these questions run like a theme through several of my experiences in 1962. Upon the occasion of my annual report I venture to present some of these experiences with my observations and reflections.

Interdenominational Dialogue

Early in the year I was invited to join a local "dialogue" group which includes clergy of the Anglican, Orthodox, Roman Catholic and United Churches, a total of ten members. At each meeting, after prayer, we studied and discussed the book *Christianity Divided*, with numerous interesting digressions. I found that one can discard defensive, hostile and polemical attitudes without the least sacrifice of conviction, that it is possible to be one in Christ while holding widely different viewpoints on many things. The secret seems to be first a sense of basic unity, then a willingness to learn, and a desire to understand other Christians and their traditions. It is with some surprise that one finds himself searching these other traditions to make up an incompleteness of his own. I believe that members share the impression that the "dialogue" experience has made us better members of our communions, even while we look for and long after some better expression of our basic unity. Undoubtedly there is danger that a sentimental enthusiasm could bypass genuine obstacles and result in disillusionment when the obstacles are again encountered. Nevertheless, from our experience it seems clear that a new situation has emerged in Christendom and one who has sensed the new climate of thought and attitude would find it hard not to believe that some kind of miracle has already taken place. This gives confidence, not that the way will be easy, but that God is active and that He will enable us to persist in a movement that is surely according to His purpose.

The Medicare Crisis in Retrospect

The year 1962 was memorable for Saskatchewan residents because of the Medicare crisis. For most people it is a grim memory of tension and struggle. A doctor has written that it would be impossible for anyone outside Saskatchewan to realize the force of political pressure that was felt at that time; and one can imagine that it was extremely unpleasant for the embattled doctors to find themselves being subjected to a will not their own. One can also imagine the fright of patients, old people and expectant mothers when told that they would be left without medical care. In the heat of the conflict both sides accumulated supporters of a hostile and irresponsible type. Accusations and threats were hurled back and forth and some discreditable incidents occurred, though violence of any account was averted. Much that was said and done would be best forgotten as soon as possible, and I refer to these things only in the hope that something useful might be learned from them.

What was the central issue in the dispute? In my opinion several of the issues turned out in the end to be peripheral rather than central, and many entirely irrelevant considerations were dragged in—anything to support a position already taken. I believe that the central issue was the extent of government participation, the dispute being between those who regarded a sensitive, dynamic government as a powerful instrument to promote human welfare and those who saw government action as interference, a tyrannous intrusion into private rights. The settlement underlines both public responsibility and professional freedom in a manner acceptable to both sides even if not entirely satisfactory to either. The plan now operative should serve as a model to be improved in other provinces.

What was the position of the United Church? By action of three earlier General Councils the United Church was already on record as favouring a comprehensive health insurance plan. There was a good deal of sympathy among United Church people for the objectives of Medicare,

though there were also a considerable number of them opposed. When Saskatchewan Conference met in late May and early June the subject had been carefully considered in committee. It turned out that the issue before Conference was whether the United Church should be a protagonist for Medicare or seek to function as a mediator. The debate was sharp, intelligent and well controlled, not a confused hassle as it was reported. For myself, though I supported the plan politically, I could not bring myself to favour the Church's action as a protagonist. The resolution as passed expressed concern for both universal coverage and professional freedom, called for negotiation and if necessary mediation and urged congregations to seek the reconciliation of people holding different views. A month later the President of Conference attempted, with representatives of the Anglican and Roman Catholic Churches, to mediate between the parties. Although this effort did not succeed it probably helped to prepare the way for the eventual settlement. On the whole I believe that the United Church exercised a wholesome influence toward reason and restraint, though I also believe that we should have participated in the discussion earlier and more actively than we did.

Hope for International Reconciliation

We have lived through another year of the nuclear era and, looking back upon the Cuban crisis, this in itself seems cause for sincere thanksgiving. We are impressed on the one hand by how close we came to war and how grave is the danger that another time it might not be averted, on the other hand by the fact that restraint was exercised on both sides and peace maintained. There does seem to be improved communication between the opponents in the Cold War, and in this there is hope. The positions of the parties are not entirely frozen and static, and so long as there is even a degree of flexibility there is a basis for negotiation.

It seems to me there is some sign that the terrible dilemma of the nuclear age may in time be outgrown if not solved; perhaps it will be bypassed because of more urgent problems such as the food needs of an exploding world population. If the religious wars of previous centuries could be superseded in turn by controversy, tolerance and cordial search for understanding, may not something similar happen between the power blocs of our modern world?

Although the individual's part in international affairs seems infinitesimally small, it is not insignificant. The private citizen can cherish these attitudes which, on a national scale, make for peace. He can avoid like the plague the closed mind which seeks only the reflection of its own ideas. He can even search out opinion with which he expects to disagree. On this principle I have struggled part way through the complex, technical argument of Herman Kahn's massive book *On Thermonuclear War*. While I can see the need for strategists like Kahn, I believe that it would be disastrous if the formulation of national policies were left only to men like him. I also read a good many other and diverse points of view, not because of any particular insight on my part but from a sense of duty and a belief that the effort is not in vain.

I know that there is a danger of over-simplified solutions and I recognize that one needs to keep an eye open for Communist "front" organizations and for "fellow-travellers". I admit also that the history of efforts for disarmament is a discouraging tale. Nevertheless, I believe that these hazards do not excuse defeatism or inaction. Even if the whole effort for peace should fail it would be better to die nobly as one whose influence had tended toward reconciliation than as one who from fear or complacency had been part of the problem himself.

I believe that the times cry out for someone who can speak in moral tones with a boldness and clarity I am sure I cannot muster. We are on a slippery slope and we need to dig in somewhere before it is too late. No matter where our position is taken there will be difficulties, inconsistencies and anomalies. To me the position with the fewest inconsistencies is the rejection by Canada of nuclear weapons. Since moderation is an elastic yardstick I favour abstinence. I seriously question whether a distinction between offensive and defensive weapons can be maintained. Even a pre-emptive strike would be called defensive.

At this point we might be edified by the alcoholics' prayer: "Help me to accept the things I cannot change and to change the things I can." We cannot change the reality of nuclear power, but there may be some smaller things in national policy that we can change so as to increase mutual trust.

The *Saturday Review* for November 10, 1962 contains an account of a remarkable experiment in Andover. For seven days two dozen U.S. and U.S.S.R. citizens met to find out whether it would be possible to talk frankly and objectively about explosive issues. As it happened, the group assembled while the Cuban crisis was impending, watched President Kennedy as he announced the blockade and then went to their first session. A vote was taken to determine whether delegates wished to continue, and the decision was unanimously in favour. Discussion centred around such subjects as the function of the United Nations regarding world tensions, and disarmament under adequate safeguards. After a week of sessions from early to late members discovered that they had grown closer together on the personal level, felt no strain in raising any question, and found that "it was possible to be forthright without being caustic, impassioned without being abusive, severe without being cutting". Surely this kind of experience lends hope that negotiation need not be fruitless, that reconciliation is not impossible and that an easing away from dependence upon the nuclear deterrent is a proper goal for national policy.

The Need for Simplicity of Heart

During the year I have found my thoughts dwelling upon the changing and complex character of modern life. I suppose that all life is in some way complex, and that there is a common progression as one grows older into greater involvement in the affairs of the world, until toward the end of life we shed most of our responsibilities. In spite of this, there seems to be an increasing complexity in the society of our day. Travel is rapid, with the jet aeroplane becoming a common means of traversing the earth. A network of communication systems keeps us in contact with the whole globe. Barbara Ward reminds us that we of the advanced nations are fantastically richer than formerly, though this is coupled with the truth that the gap between the advanced and less developed nations is increasing. There is also a fabulous accumulation of knowledge. According to the *Royal Bank Monthly Letter* the Smithsonian Institute one hundred years ago catalogued 46,000 objects; but in 1952 it had 33,184,494; in 1850 the British Museum added 14,266 books but a hundred years later added 51,419. Specialists find it almost impossible to keep up with developments even in their own narrow fields. W. B. Baker says that research has become an industry. The coming years will see more and more of the burden of mental operations being turned over to computers; but in spite of this, I have no doubt, men will need to think harder than ever. Still another aspect of the situation seems to be emerging: not only is change rapid, but the rate of change is itself increasing.

Faced with this situation we give first place to the very latest developments and those persons who can keep abreast of them effectively. We regard change as progress. We tend toward sophistication, for the most part implicitly, though one sometimes hears this characteristic deliberately upheld.

At this point I believe we must sound an alarm. Sophistication is a false value, a perverted goal, a deceptive idol for modern man, especially for urban society and for the smart set with their so-called "gracious living". We cannot turn our backs upon the milieu in which we live, but in the midst of it we desperately need simplicity of heart. What shall it profit a man if he amass all the facts in the world but lose his own soul? Or, to quote T. S. Eliot:

Where is the wisdom lost in knowledge?

Where is the knowledge lost in information?

Most of us, I think, do not lack reminders of our need, though we often disregard them. In memories of childhood, perhaps in the influence of children about us, we are called back to simplicity and innocence. For myself, I hear these "reminders" as I listen to the voice of Kathleen Ferrier, or to the Robert Shaw Chorale singing Stephen Foster songs. I found the same healing influence last summer as I read, with my family, *The Lost World of the Kalahari* by Lawrens van der Post. In this fascinating story of a search for the almost extinct Bushmen of Africa I caught the author's beautiful spirit of respect and compassion for a horribly maltreated segment of the human family. I warmed to the suggestion that in these unsophisticated children of nature one might find something of one's own lost childhood.

The application of all this to the Church is obvious. We need a "simple gospel" in the worthiest sense of that oft-abused term. It needs to come, not from those who have closed their eyes to modern discoveries, not turned their backs upon modern problems, but from those who in the midst of the complexities of life have made contact with the eternal verities. We need also a simplification of our church organization in which the operation of an ecclesiastical "Parkinson's law" can easily be discerned; some would say that the organizational structure must be completely recast.

Activities, Developments and Prospects

Readers of this report will not be interested in any detailed record of my activities, but some account needs to be made. I have carried on field work throughout my area, partly through preaching and to a fairly large extent through meetings for elders and other church workers. Along this latter line the Saskatchewan Conference plan to promote study groups and visitation evangelism has given helpful guidance and a practical objective. I have attempted something similar in Manitoba in relation to church membership, though less has been accomplished thus far. One point of interest was my visit to Lynn Lake in northern Manitoba. My visits to meetings of Presbyteries seem most profitable when I have been given some specific task to perform.

My work brings me into contact with many ministers, and gives a certain perspective on the pastoral ministry, I believe. The minister has a demanding task with many frustrations as well as many satisfactions. His work is greatly in need of clarification and definition, with a larger degree of mutual understanding between minister and official board. But in spite of the difficulties I have the feeling that the service being performed is often more significant than the minister himself realizes.

During the year I conducted a Preaching Mission at Maple Creek, Saskatchewan and a Teaching Mission at Woodrow, Sask. I was privileged to have a part in the Saskatoon Lay School of Theology by teaching a course on "The Christian and His Daily Work".

In November we held a School of Evangelism in Brandon, the fourth annual conference of this kind. As leaders we secured Dr. Harry Denman, Secretary of Evangelism of the Methodist Church, U.S.A., and Dr. Pieter de Jong, Professor of Systematic Theology at St. Andrew's College, Saskatoon. Dr. de Jong's lectures were outstanding for their theological insight combined with clarity and graciousness in delivery. Dr. Denman impressed us particularly as a humble, godly man with a deep love for people and an intense concern for evangelism. These two men not only made excellent contributions individually but they served well as a team. Their leadership was supplemented by others speaking out of experience in Ashrams, The House Church, Laymen's Groups, The Church and the University, and Visitation Evangelism. Some 130 persons attended, about evenly divided between laymen and ministers, plus an evening congregation.

Our Institutional Homes are in a period of rapid development. Hewitt Place, developed by the initiative of Regina Presbytery, has now come under the general supervision of the Board of Evangelism and Social Service and a hostel for domiciliary care is being constructed. A building enclosing 12 single suites has been added to the Ina Grafton Gage Home and Grafton Manor in Moose Jaw. A building enclosing both single and couple suites has increased the service provided by Osborne Memorial Home, Neepawa. A new Oliver Lodge now provides domiciliary care for 56 aged persons; its opening in late September attracted no less than a thousand visitors. A fine new Girls' Home in East St. Paul has been completed. After years of waiting a suitable property for a senior citizens' home in Winnipeg has been secured, plans are being prepared and by spring construction should begin. In southern Manitoba a home for aged persons to be known as Prairie View Lodge is to be built at Pilot Mound; numerous difficulties and delays have been encountered but a persistent Board is gradually overcoming them and this year should see the start of building.

Changes in our secretarial staff now completed and impending create mixed feelings to which I must give some brief expression. I miss the genial co-operation of Dr. W. G. Berry. I am thankful for the restored health of the Rev. R. S. Christie. I rejoice in the election of Dr. J. R. Mutchmor as Moderator of General Council and look forward with some trepidation to the time when we will not have his experienced guidance as Secretary of the Board. I am glad that Dr. Homer Lane, my helpful predecessor in this office will give continuity to the work in the head office. I congratulate the Rev. J. R. Hord on his election as Secretary of the Board and assure him of my confidence and support. Finally, I welcome the recent appointment of my friend, Rev. R. C. S. Crysedale as Assistant Secretary.

I look forward to another year in the blessing of God and the service of His cause.

Minutes of the Thirty-eighth Annual Meeting

FIRST DAY — FIRST SESSION

The Board of Evangelism and Social Service met in the Board Room of The United Church House, 85 St. Clair Avenue East, Toronto, on Tuesday, February 19th, 1963. The Chairman, Rev. George W. Birtch, presided and conducted the devotional period.

Welcome

The Chairman welcomed Board members to the Annual Meeting.

Roll Call

Rev. George W. Birtch, Rt. Rev. J. R. Mutchmor, Rev. Homer R. Lane, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. W. E. Mullen, Mrs. A. L. Caldwell, Rev. Frank Morgan, Dr. Beatrice E. Murray, Mr. Harry C. Smith, Rev. Kathleen Christopher, Mr. William Powell, Rev. J. D. N. MacDonald, Rev. Wilfred Vardy (Alternate for Rev. W. J. Baker), Rev. Donald F. Hoddinott, Rev. Callum Thompson, Rev. D. M. J. Buttars, Rev. Harry Martin, Mr. Lynn R. Williams, Magistrate R. G. Groom, Rev. H. H. Moats, Rev. A. G. S. Edworthy, Dr. Roy L. Anderson, Mr. C. Daly, Rev. A. J. Cooper, Miss Beatrice Wilson, Mrs. Ryrie Smith, Miss Robena Morris.

Regrets

Rev. W. J. Baker.

Corresponding Members

Voted, That the following be made Corresponding Members:

Rev. J. R. Hord, Toronto; Rev. G. Winch, Oak Ridges, Ontario; Rev. James Semple, Thessalon, Ontario; Dr. H. L. Pottle, Toronto; Rev. B. K. Cronk, Cooksville, Ontario.

Secretary-Elect

The Chairman welcomed and introduced the Rev. J. Raymond Hord, Toronto, who was appointed by the Twentieth General Council, London, Ontario, to succeed The Right Rev. J. R. Mutchmor, as Secretary of the Board of Evangelism and Social Service. The Chairman referred to the high calibre of Mr. Hord's ministry and expressed the Board's confidence in him. Mr. Hord will assume his new duties on July 1st, 1963.

Welcome to New Members

The Chairman welcomed new members to the Annual Meeting.

Agenda

On motion, the mimeographed Agenda was adopted as amended.

Minutes of the Executive, Monday, February 18th, 1963

The Minutes of the Executive meeting were distributed for information.

Voted, That the Minutes of the Executive of the Board be received and printed.

General Council References

Dr. Mutchmor referred to the Twentieth General Council references to the Board.

Deadline for New Business

The Chairman referred to the item in the Executive Minutes re this matter. On motion, the minute was adopted as follows:

"Voted, That no new business be presented after noon on the second last day of the Annual Meeting and that in regard to any correspondence or resolution(s) received during the Board sessions, that such item(s) be considered only by unanimous consent."

Sessional Committees

Voted, That the Sessional Committees be as follows:

ADMINISTRATION—Mr. Harry Coote Smith (Chairman), Miss Beatrice Wilson, Rev. Harry Martin, Rev. J. R. Hord (Corresponding Member).

EVANGELISM—Rev. A. G. S. Edworthy (Chairman), Rev. D. M. J. Butters, Rev. Donald F. Hoddinott, Rev. Kathleen Christopher, Rev. A. J. Cooper, Rev. Wildred Vardy, Rev. James Semple (Corresponding Member).

MORAL ISSUES—Rev. Frank H. Morgan (Chairman), Rev. H. H. Moats, Mr. C. Daly, Mrs. Ryrie Smith, Magistrate R. G. Groom, Rev. W. E. Mullen, Mr. William Powell.

HUMAN RELATIONS AND ECONOMIC AFFAIRS—Rev. Callum Thompson (Chairman), Mrs. A. L. Caldwell, Rev. J. D. N. MacDonald, Dr. Beatrice E. Murray, Miss Robena Morris, Dr. Roy L. Anderson, Mr. Lynn R. Williams, Dr. H. L. Pottle (Corresponding Member), Rev. B. Keith Cronk (Corresponding Member), Rev. Gordon W. Winch (Corresponding Member).

Voted, That the Chairman and Secretaries be members of all Sessional Committees.

Secretary's Report

The Right Rev. J. R. Mutchmor presented his Annual Report. (See page 38.)

Discussion followed and suggestions were noted.

The Chairman thanked Dr. Mutchmor for this, his final Report as Secretary of the Board and stated that the Board was indebted to him for the leadership he has given through the years.

Adjournment

The Board adjourned at 10:30 a.m. to meet in Sessional Committees. The Chairman pronounced the benediction.

FIRST DAY — SECOND SESSION

The Board resumed session at 1:45 p.m. The Chairman presided. Rev. J. Raymond Hord conducted the devotional period.

Welcome

The Chairman welcomed Board Members who were not present at the morning session.

Appointment of Assistant Secretary, Toronto Office

The Chairman reported the appointment of the Rev. R. C. S. Crysdale of Toronto Conference as an Assistant Secretary of the Board. Mr. Crysdale will assume his new duties on July 1, 1963.

Welcome

Mrs. Robert S. Christie, Vancouver, was welcomed to the Annual Meeting.

Minutes

The Chairman reported that it was the decision of the Executive not to read the minutes of the Annual Meeting sessions. Rev. Callum Thompson stated that in his opinion the minutes of each session should be checked. The Chairman requested Mr. Thompson to assume this responsibility.

Secretaries' Reports

Rev. Homer R. Lane, Rev. Robert S. Christie and Rev. G. B. Mather, presented their Annual Reports. (See pages 49-74.)

Discussion Period

Referring to Dr. Lane's report, Rev. B. K. Cronk raised the question re the preservation of the farm family.

Dr. Lane, Dr. Murray and Dr. Pottle, took part in the discussion. Rev. D. M. J. Buttars commended the Committee on the Rural Church for its work. Mrs. Caldwell and Rev. A. G. S. Edworthy spoke about the Medicare situation in Saskatchewan.

Vote of Thanks

Rev. James Semple spoke appreciatingly of his long association with the Secretaries and commended them for their excellent and informative reports.

Resolutions

(1) A resolution on "Needed: A New Boldness in Protestantism" was presented.

Voted, That this resolution be adopted, as follows:

WHEREAS rapid social change is a fact of our time, to the extent that even the *rate* of change is increasing; and

WHEREAS secular institutions, especially in business, industry, finance and education but not in municipal, provincial or federal forms of government are having a measure of success in the difficult process of adjustment; and

WHEREAS the Roman Catholic Church, a strongly conservative and tradition-directed institution, through the Ecumenical Council is making a concerted effort at adjustment; and

WHEREAS the Protestant Church seems to be static or considering adjustment at a very slow rate and almost entirely without effective consideration of taking the Christian Gospel beyond its own structure;

BE IT RESOLVED THAT This Board call its members and the leaders of our Church to:

- (1) Expose themselves to study and evaluate the social changes now taking place.
- (2) Expose themselves to study and evaluate the radical criticisms now being levelled at the Church, especially by Christian analysts.
- (3) Seek, under the guidance of the Holy Spirit, to restate the Christian message for our time, giving attention to such aspects as worship, moral standards, social relevance, and spiritual therapy in the cure of souls and bodies.
- (4) Seek to discover and use such new organizational forms and methods as may better embody and express the mind and spirit of Christ and in this connection favor the spirit of boldness advocated recently by the U.S.A. National Council of Churches at the Pittsburgh Conference on the Church and Economic Life.

(2) A resolution on "Automation and the New Leisure" was presented. Dr. Lane noted some minor changes and following a discussion of the resolution, it was referred to the Sessional Committee on Human Relations for further consideration and report to the Board. (See page 101.)

Adjournment

The meeting adjourned at 4:15 p.m. The Chairman pronounced the benediction.

FIRST DAY — THIRD SESSION

The Board resumed session at the King Edward-Sheraton Hotel, Toronto, at 6:30 p.m. at its Annual Dinner to honour its Secretary, The Right Rev. James R. Mutchmor on his retirement as Secretary of the Board on June 30th, 1963. The Chairman presided. Rev. Arthur Organ, Montreal, a former Chairman of the Board, said Grace.

At this special and memorable occasion, present and former Board Members, E. & S.S. Conference and Presbytery Conveners, members of Committees and Commissions, retired ministers, staff members—representatives from Homes and Institutions, religious communions, radio and TV Committees, and many other guests were present.

Chairman's Remarks

The Chairman welcomed Board members and guests to the Annual Dinner and during the course of the Dinner, he introduced the Head Table guests, members of Dr. and Mrs. Mutchmor's family, representatives of other religious communions, and friends from the U.S.A. He referred also to some special groups present for this occasion.

Greetings

Controller William Dennison brought greetings from His Worship Mayor David Summerville, City of Toronto; Rev. Dr. W. J. Gallagher, a former Chairman of the Board, brought greetings from the Canadian Council of Churches and expressed appreciation of friendship with Dr. Mutchmor during the past 25 years.

Communications

The Chairman referred to numerous telegrams and letters of greetings to Dr. Mutchmor. He read excerpts from some of these messages from friends and colleagues in Canada, United States and Overseas.

Addresses

The Chairman introduced the speakers for the evening who had been invited to give brief addresses on the general theme "Witness to the Light". The following addresses were delivered. (For excerpts see page .)

HONOURABLE LESLIE M. FROST, P.C., former Premier of Ontario, Lindsay, Ont. Subject: "In State and Politics".

DR. R. E. G. DAVIS, Executive Director, Canadian Welfare Council, Ottawa. Subject: "In the People's Welfare".

PROFESSOR R. C. CHALMERS, Pine Hill Divinity Hall, Halifax, N.S. Subject: "In the Church".

Presentation

The Chairman paid tribute to Mrs. J. R. Mutchmor, who during the years, had supported her husband in his Secretarial work. Mrs. George Birch presented Mrs. Mutchmor with a bouquet of roses.

Mrs. Mutchmor, in her response, expressed appreciation to the Chairman and the speakers of the evening for their kind references to Dr.

Mutchmor and for the Dinner which will be a most memorable occasion in their lives. She paid tribute to Miss Mary O'Keefe who, for 23 years, had been Secretary to Dr. Mutchmor and expressed her gratitude for her friendship and loyal and efficient work. On behalf of Dr. Mutchmor and herself she presented a gift to Miss O'Keefe. Miss O'Keefe expressed her appreciation for this gift and stated that it had been a pleasure and a privilege to work for Dr. Mutchmor.

Presentation on Behalf of the Board

The Chairman presented an illuminated address on parchment and an oil painting by Panabaker to Dr. Mutchmor on behalf of the former and present Board members.

Response

Dr. Mutchmor replied briefly on behalf of his wife and himself. He expressed deep appreciation for the tribute and the gift. He referred with gratitude to the presence of most of the members of his family. He stated that he owed much to many persons both within and without the membership of the Church, who, through the years, had supported the work of the Board, which he had served as Secretary for slightly more than twenty-five years. In particular, he referred to the help he had received from his Secretary, Miss Mary O'Keefe.

In his brief address, Dr. Mutchmor related some anecdotes, as he commented on some rather memorable occasions in the Board's record in Evangelism, Moral Issues, Social Problems and International Affairs. He stated that the development of the Homes and Institutions that operated under the Board's direction, was a major achievement, resulting largely from the good leadership of the Chairmen and the Members of the Boards concerned.

He spoke in deep appreciation of his Secretarial colleagues and concluded by saying that the honours expressed by the Chairman and others present, though not fully deserved, were accepted in humble gratitude.

Adjournment

The meeting adjourned at 10:30 p.m., to resume session the next morning at 9:00 a.m. Rev. J. M. Wilkie, pronounced the benediction.

SECOND DAY – FOURTH SESSION

The Board resumed session at 9:00 a.m. on Wednesday, February 20th, 1963. The Chairman presided. Rev. A. G. S. Edworthy conducted the devotional period.

Minutes

The minutes of the second and third sessions were taken as read.

Church Membership

Rev. G. B. Mather read the four recommendations contained in the Church Membership booklet. He referred to the significance of this report of the 20th General Council.

There was general discussion of the Report. There was a difference of opinion regarding the section on "Baptism". Mr. Thompson raised the question as to the right of a minister to deprive children of Baptism, if one or both parents were not Church members.

Mr. Edworthy stated that in the Church, there has been a lack of discipline. He believed the recommendations of the report, if observed

would help to correct this situation. The Chairman favoured the report and said it might well be more widely commended by the Moderator sending a letter about it to all ministers and sessions in the pastorate.

Evangelism

Rev. Harvey Moats and Rev. Aubrey Edworthy spoke about a Religious Survey, Visitation Evangelism and Friendly Evangelism. Rev. Edgar Mullen spoke of counselling as a deeper and very necessary level of work "beyond the structure of the Church".

Welcome

Rev. Ralph Holdeman, Department of Evangelism of the National Council of Churches, New York, was welcomed and made a Corresponding Member.

Rev. Robert Spike

Dr. Mutchmor introduced Rev. Robert Spike, General Secretary for Program, United Church of Christ Board for Homeland Ministries, New York, who spoke to the Board on the subject, "A Small Yearning for Redemption". (See page 4.)

Vote of Thanks

The Chairman thanked Dr. Spike for his challenging and inspiring address.

Adjournment

The meeting adjourned at 11:45 a.m. The Chairman pronounced the benediction.

SECOND DAY — FIFTH SESSION

Prayer Service

The United Church House Mid-week Prayer Service was conducted by the Rev. Kathleen Christopher.

Session Resumed

The Board resumed session at 1:30 p.m. The Chairman presided. Rev. Wilfred Vardy conducted the devotions.

Minutes

The Minutes of the fourth session were taken as read.

The Chairman's Address

Dr. Birtch presented his address on "Equipping the Saints" (see page 1) for which he was thanked by the Board on motion of the Secretary.

Dr. George Davidson

The Chairman welcomed Dr. George Davidson, Director, Bureau of Government Organization, Ottawa, who spoke to the Board on "Holding to all Things Good in a Rapidly Changing World".

The Secretary thanked Dr. Davidson on behalf of the Board.

Leave to Retire

At this point the Committee on Human Relations and Economic Affairs was granted leave to retire to confer further with Dr. Davidson.

1961 Religious Census

The Secretary spoke briefly about the 1961 Religious Census and distributed a table of percentages prepared by Very Rev. George Dorey.

Committee on Communications

Rev. R. H. N. Davidson (Chairman) and Rev. Harold N. Burgess (Secretary) spoke briefly about this Committee's work, with particular reference to the ads in Maclean's and TV missions. It was reported that the Rev. Harold N. Burgess would conduct a TV Mission in Sault Ste. Marie, February 25th-March 1st on Channel CJIC.

Adjournment

The meeting adjourned at 4:00 p.m. to meet in sessional committees.

SECOND DAY — SIXTH SESSION

The Board resumed session at 7:15 p.m. The Chairman presided. Rev. Frank Morgan conducted the devotional period.

Minutes

The Minutes of the fifth session were taken as read.

Miss Lillian Thomson

Miss Lillian Thomson, Executive Director, Family Service Association, Toronto, was introduced by Dr. Mutchmor. She spoke on "The Family in Today's Affluent Society" (see page 10).

Discussion

Miss Robena Morris, Commissioner of Welfare, City Hall, Toronto, led the discussion period commenting on Miss Thomson's address; also on the family today from her experience as Commissioner of Welfare.

Vote of Thanks

The Chairman thanked Miss Thomson for her address which was deeply moving and evident of her spirit of compassion and human understanding.

Miss Morris was thanked for her informative remarks stressing the role of the Church.

Juvenile Delinquency

Magistrate R. G. Groom spoke on the problem of Juvenile Delinquency for Ontario pointing out many problems. He stated that lay persons can assist the probation officers by playing the role of "big brother" or "big sister" to many young offenders.

Discussions

Discussion followed during which Rev. H. H. Moats reported on work being carried on at 549 Burrows Avenue, Winnipeg, a rehabilitation home to serve young men 16 to 23 years of age on release from jail.

Reference was also made to Boys' Village, Toronto, and Cedarvale School for Girls, Georgetown.

Vote of Thanks

The Chairman thanked Mr. Groom for bringing this important matter to the Board and presenting a challenge to our Church people.

Adjournment

The meeting adjourned at 9:30 p.m. The Chairman pronounced the benediction.

THIRD DAY – SEVENTH SESSION

The Board resumed session at 9:00 a.m. on Thursday, February 21st. The Chairman presided. Rev. J. D. N. MacDonald conducted the devotional period.

Minutes

The Minutes of the sixth session were taken as read.

The Church's Ministry of Healing

A confidential manuscript on this subject prepared by the Committee on the Healing Ministry of the Church with Rev. John Patterson of Quebec as Chairman, was presented to the Board.

Rev. C. H. Forsyth

Dr. Mutchmor introduced the Rev. C. H. Forsyth, minister of St. Andrew's United Church, Winnipeg, who spoke to the Board on "The Church in the Inner City" (see page 15.)

Vote of Thanks

The Chairman thanked Mr. Forsyth for his comprehensive and stimulating address.

Recruiting

Rev. Harold Vaughan, Secretary of the Board of Colleges and Secondary Schools gave a report on recruiting. He referred to some problems that we must face in this difficult area. He contended that prayer, commitment and a new evangelistic approach were necessary. (See page 151.)

Vote of Thanks

The Chairman thanked Dr. Vaughan.

Church and Industry

Rev. Ray Hord and Rev. R. S. Christie presented papers on Church and Industry (see page 248). Discussion followed.

Unemployment and Re-training

Mr. Lynn Williams spoke on the problems of unemployment and retraining. He spoke about the work of the labour movement.

Vote of Thanks

The Chairman thanked Mr. Williams for bringing this important matter to the attention of the Board.

Trends in Aging

Dr. Roy Anderson presented a paper on Trends in Aging (see page 211).

The Chairman thanked Dr. Anderson for the information contained in this report the subject of which is of vital importance to the Board.

Voted, That Dr. Anderson be asked to continue his study of aging and if possible visit our Homes for Senior Citizens in the four Western Conferences.

Adjournment

The meeting adjourned at 12:30 p.m. The Chairman pronounced the benediction.

THIRD DAY — EIGHTH SESSION

The Board resumed session at 1:45 p.m. The Chairman presided. Rev. D. F. Hoddinott conducted the devotional period.

Minutes

The Minutes of the seventh session were taken as read.

Administration Committee

Mr. Harry Coote Smith and Rev. J. R. Mutchmor presented Report No. 1 of the Committee on Administration. (See page 87.)

Items 1 and 2—adopted.

Item 3—left for further consideration.

Items 4-13—adopted.

Evangelism in the Rural Church

Rev. G. B. Mather presented a report regarding Evangelism in the Local Church.

Evangelism

Rev. A. G. S. Edworthy presented the Report No. 1 of the Committee on Evangelism. (See page 95.)

Item 1—adopted.

Item 2—referred back to the Committee.

Salacious and Obscene Literature

Rev. Melville Buttars made a statement regarding salacious and obscene literature.

Voted, That this statement be included in the printed report. (See page 156.) Discussion followed.

Human Relations and Economic Affairs

Rev. Callum Thompson presented the Report No. 1 of the Committee on Human Relations and Economic Affairs. (See page 100.)

Item 1—adopted.

Item 2—adopted as amended.

Item 3—referred back to the Committee.

Item 4—adopted as amended.

Adjournment

The meeting adjourned at 4:55 p.m. The Chairman pronounced the benediction.

THIRD DAY — NINTH SESSION

The Board resumed session at 6:00 p.m. for dinner at the Prince Arthur House, 77 Lowther Avenue, Toronto, Ontario. Members of the Committee on the Church and International Affairs and many invited guests were in attendance. Professor Charles E. Hendry, the Chairman of the Committee on the Church and International Affairs, presided. Rev. George W. Birtch said Grace.

Welcome

Professor Hendry welcomed Board members and guests to the Dinner meeting and introduced the Head Table.

Dr. Harold E. Fey

Right Rev. J. R. Mutchmor introduced Dr. Harold E. Fey, Editor, The Christian Century, Chicago, Ill., who addressed the meeting on the subject "U.S.—Foreign Policy and International Morality". (See page 21).

Professor Charles E. Hendry

Rev. George W. Birtch introduced Professor Charles E. Hendry, Chairman of the Committee on the Church and International Affairs and Director of the School of Social Work, University of Toronto. Professor Hendry addressed the meeting on "Should Canada Join the Organization of American States?". (See page 28.)

Vote of Thanks

Rev. A. C. Forrest, Editor, The United Church Observer, thanked both speakers for their interesting and informative addresses.

Adjournment

The meeting adjourned at 9:15 p.m. Right Rev. J. R. Mutchmor pronounced the benediction.

FOURTH DAY — TENTH SESSION

The Board resumed session at 9:00 a.m. The Chairman presided. Rev. B. K. Cronk conducted the devotional period.

Minutes

The minutes of the eighth and ninth sessions were taken as read.

Moral Issues

Rev. Frank Morgan presented the Report of the Committee on Moral Issues. (See page 99.)

Item 1—adopted as amended.

Voted, That the report as a whole, be adopted as amended.

Administration

Mr. Harry Coote Smith continued the presentation of Report No. 1 of the Committee on Administration. (See page 87.)

Item 3—which was referred back to the Committee—adopted.

Items 14 to 17—adopted.

Item 18—adopted as amended.

Item 19 to 37—adopted.

Voted, That the report as a whole, be adopted as amended.

Human Relations and Economic Affairs

Rev. Callum Thompson continued the presentation of Report No. 1 of the Committee on Human Relations and Economic Affairs.

Item 3—which was referred back to the Committee—adopted.

Items 5 and 6—adopted as amended.

Item 7—adopted.

Voted, that the Report as a whole be adopted as amended.

The Church and Primary Producers

The General Council resolution "Primary Producers and Co-operatives" was referred to by Dr. Lane.

Discussion followed in which the Rev. J. D. N. MacDonald made a statement regarding co-operatives in the Maritime Provinces.

Evangelism

Rev. A. G. S. Edworthy continued the presentation of Report No. 1 on Evangelism.

Item 2—which was referred back to the Committee—adopted.

Item 3—adopted.

Items 4 and 5—adopted as amended.

Items 6 and 7—adopted.

Voted, that the Report as a whole be adopted as amended.

Adjournment

The meeting adjourned at 12:30 p.m. to resume session at 1:45 p.m. The Chairman pronounced the benediction.

FOURTH DAY — ELEVENTH SESSION

The Board resumed session at 1:45 p.m. The Chairman presided and conducted the devotional period.

Minutes

The minutes of the tenth session were taken as read.

Proposed Billy Graham Crusade

Voted, That in view of the United Church's plan for evangelistic missions from 1965 to the Centennial Year 1967, this Board express its regret that it will not be able to co-operate as a Board with the proposed Billy Graham Mission to be conducted during relatively the same period; it being noted that a presbytery or presbyteries would be free to co-operate by local arrangement.

Homes and Institutions

The Secretary spoke in a general way about this important and steadily developing work, following which there was a good period of discussion.

Proposed Conference re the Work of Homes and Institutions

Mr. Mather spoke briefly about the need of a Conference to be attended by the Chairman of the Boards of our Homes and Institutions, along with the Superintendents, to consider areas of common concern, possible changes in policy and related matters.

Voted, That this subject be referred to the Executive, with power.

Categories

The Secretary referred to the progress being made in establishing categories of employment for members of Office Staffs and some other employed personnel. He referred to the need for further study of this matter and suggested that the Superintendents of Institutions and possibly Assistant Superintendents and other senior personnel on institutional staffs, be included in any further study of categories.

Voted, That this matter be referred to the Executive, with power.

Agenda, 1964 Annual Meeting

It was suggested that in preparing the Agenda, more time be provided for Sessional Committees. It was noted also that the conveners of these Committees next year, with the experience of this year's meeting, would be better informed and thus able to do some preparatory work.

Voted, That this matter be referred to the Executive, with power.

Unfinished Business

The Executive was authorized to deal with unfinished business.

Reports and Minutes

Voted, That the Secretaries be authorized to edit all minutes and reports and that the minutes of the Executive Meetings of the Board be printed separate from the Annual Report.

Minutes of the Eleventh Session

Voted, That the minutes of the Eleventh Session of the Board be taken as read and adopted.

Annual Meeting

Voted, That the Annual Meeting be held from February 17th-21st inclusive, 1964.

Next Executive

Voted, That the next meeting of the Executive of the Board be held on Tuesday, April 2, 1963.

Chairman's Remarks

The Chairman thanked the members of the Board, and the Secretaries for their part in contributing to another successful Annual Meeting.

Appreciation

Rev. Aubrey Edworthy moved a vote of thanks to the Chairman for his stimulating Address and the capable way in which he presided at the sessions.

Adjournment

The meeting adjourned at 3:45 p.m. The Moderator pronounced the benediction.

GEORGE W. BIRTCH,
Chairman.

J. R. MUTCHMOR,
Secretary.

Reports of Sessional Committees

ADMINISTRATION

IT IS RECOMMENDED:

1. Expenses

That while the Board asks for an actual statement of expenses, the maximum expenses per day for hotel will not exceed \$9.50, actual cost of meals; actual railway expenses; car mileage, six cents a mile each way; clergy rates where possible, economy plane fares where necessary; stop-over expenses via most direct route; meals and berths en route at actual cost.

2. Missionary and Maintenance Fund

That this Board congratulates the M. and M. Department for raising \$8,328,876.00 in 1962 and the United Church Women for collecting \$1,639,469.00 in 1962. This Board assures these fund raising bodies of their continued support in regard to the 1963 combined budget of \$10,300,000.00.

3. Financial Report 1962 and Estimates for 1963

That the financial report 1962, as presented, be adopted, and that the estimates for 1963 be given general approval.

EVANGELISM AND SOCIAL SERVICE

	Expenditures 1962	Estimates 1963
Salaries—Secretaries and Staff.....	\$56,912.61	\$60,000.00
Secretaries' Travel.....	6,058.40	6,500.00
Rent.....	4,507.90	4,507.90
Supplies and Stationery.....	3,124.41	2,200.00
Postage.....	1,600.00	1,900.00
Telephone and Telegraph.....	1,552.51	1,600.00
Printing Annual Report, etc.....	8,085.75	8,400.00
Research and International Affairs.....	7,211.84	3,200.00
Expenses, Board and Executive.....	3,832.97	3,900.00
Expenses, Vancouver Office (not including salaries).....	2,325.39	1,800.00
Expenses, Saskatoon Office (including salaries).....	2,700.35	2,200.00
Sundry Expenses.....	1,225.20	1,000.00
Pension Funds (Employer's Contributions).....	5,940.16	3,500.00
Grants to Institutions:		
Interprovincial Home for Women, Moncton.....	1,800.00	1,800.00
Maritime Home for Girls, Truro.....	1,000.00	2,500.00
The Lodge, Calgary, Alberta.....	5,500.00	6,000.00
The U.C. "Dunedin" Home for Elderly Women, Montreal W.....	1,800.00	1,800.00
Victor Home for Girls, Toronto.....	2,200.00	2,200.00
Earls court Children's Home, Toronto.....	2,500.00	2,500.00
Cedarvale School for Girls, Georgetown.....	6,500.00	6,500.00
The Lodge, Edmonton.....	6,000.00	6,000.00
United Church Home for Girls, Winnipeg.....	3,400.00	4,500.00
United Church Home for Girls, Vancouver.....	3,700.00	3,700.00
Taxes, Insurance and Interest.....	12,350.14	11,500.00
Repairs and Improvements.....		2,000.00
Contingencies.....	1,492.81	1,500.00
General Grants and Membership Fees:		
Grants and Membership Fees.....	3,709.25	3,000.00
Moral Issues and Social Welfare:		
Conference re Moral Issues.....	1,163.05	2,000.00
Literature.....	917.21	1,200.00
General Promotion (including Christmas—N.Y.'s program).....	7,777.13	10,000.00
Evangelism:		
Literature.....	3,168.30	3,000.00
Preaching Missions, Visitation Evangelism.....		1,600.00
Prison Welfare.....	2,933.88	2,100.00
General Promotion.....	8,804.37	5,000.00
Sundry:		
Emergency Grants to Homes and Institutions.....	19,200.00	16,500.00
Temperance Campaigns in Conferences.....		1,500.00
Commissions and Committees.....		1,000.00
Service Charge re Literature.....	7,000.00	7,000.00
Totals.....	<u>\$207,993.63</u>	<u>\$207,107.90</u>

4. Other Funds

That the statement of special and sundry funds, as follows, be adopted.

EVANGELISM AND SOCIAL SERVICE RESERVE

Receipts:		
Donation.....	\$125.00	
Transfer from Evangelism and Social Service Guaranteed Annuity (matured gifts).....	271.23	
		\$ 396.23
Disbursements:		
Transfers to:		
Bequests and Annuities Promotion.....	\$255.90	
Evangelism and Social Service Fund.....	271.57	
		533.47
Excess of disbursements over receipts.....		137.24
Balance, January 1, 1962.....		12,918.73
Balance, December 31, 1962.....		<u>\$12,781.49</u>

EVANGELISM AND SOCIAL SERVICE GUARANTEED ANNUITY

Receipts:		
Gift.....	\$500.00	
Interest.....	1,616.97	
		\$ 2,116.97
Disbursements:		
Annuities.....	\$2,717.30	
Transfer to Evangelism and Social Service Reserve (matured gifts).....	271.23	
		2,988.53
Excess of disbursements over receipts.....		871.56
Balance, January 1, 1962.....		38,172.15
Balance, December 31, 1962.....		<u>\$37,300.59</u>

EVANGELISM AND SOCIAL SERVICE PROPERTY AND BUILDING

Receipts:		
Legacies.....	\$25,308.56	
Interest.....	3,125.04	
		\$28,433.60
Disbursements:		
Grants		
Parkview Lodge, Waterloo, Ontario.....	\$15,000.00	
Institute of Family Services and Personal Counselling, Calgary, Alberta.....	2,500.00	
Fairhaven Homes, Burnaby, B.C.....	18,044.50	
		35,544.50
Excess of disbursements over receipts.....		7,110.90
Balance, January 1, 1962.....		71,687.64
Balance, December 31, 1962.....		<u>\$64,576.74</u>

EVANGELISM AND SOCIAL SERVICE PROJECTS

Receipts:		
Unified Budget Fund.....	\$50,000.00	
Donation.....	25.00	
Interest.....	4,206.87	
		\$54,231.87
Disbursements:		
Grants to institutions:		
J. Lavell Smith Home, Toronto.....	\$ 5,000.00	
Parkview Lodge, Waterloo, Ontario.....	15,000.00	
Prairie View Lodge, Pilot Mound.....	15,000.00	
Church Home for Girls, Winnipeg, Man.....	35,000.00	
United Church Housing Corporation of Regina.....	10,000.00	
Oliver Lodge, Saskatoon, Sask.....	35,000.00	
Southern Alberta Lodge for Alcoholics, Calgary, Alta.....	2,000.00	
Fairhaven Homes, Burnaby.....	10,000.00	
	127,000.00	
Miscellaneous expenses.....	25.00	
		127,025.00
Excess of disbursements over receipts.....		72,793.13
Balance, January 1, 1962.....		135,967.83
Balance, December 31, 1962.....		<u>\$ 63,174.70</u>

SUNDRY FUNDS RELATED TO EVANGELISM AND SOCIAL SERVICE

	RECEIPTS		DISBURSEMENTS			Excess of Receipts over Disbursements OR (Disbursements over Receipts)	Balance Jan. 1, 1962	Balance Dec. 31, 1962
	Interest	Other	Purchases	Expenses	Other			
	\$	\$	\$	\$	\$	\$	\$	\$
John Abraham Trust.....	192.19					192.19	4,452.46	4,644.65
Boy's School of Ontario....	4,395.59				A 1,920.00	2,475.59	89,192.27	91,667.86
Ina Grafton Gage—Trust.....							160,794.17	160,794.17
Reserve.....	8,652.03				B 8,000.00	652.03	42,315.25	42,967.28
Ina Grafton Gage Home, Toronto.....	2,989.14	C 3,000.00						
	206.28	D 7,000.00			B 3,000.00	9,989.14	66,249.83	76,238.97
Oliver Hezzlewood Trust.....	588.67					206.28	4,779.01	4,985.29
Literature.....	2,325.73	F 31,233.77	12,241.80	2,808.49	E 12,806.31	3,965.84	11,007.12	14,972.96
Literature Reserve.....						2,325.73	53,880.53	56,206.26
Alfred J. Mitchell—Trust.....							381,870.71	381,870.71
Reserve.....	19,854.69				G 42,265.67	22,410.98	60,099.67	37,688.69
Preaching Missions.....	533.99					533.99	12,371.13	12,905.12
Rural Life Trust.....	38.05					38.05	881.50	919.55
Supergifts.....							129.20	129.20
	39,776.36	41,233.77	12,241.80	2,808.49	67,991.98	2,032.14	888,022.85	885,990.71

A—Grant to Boys' Village. B—Grant to Ina Grafton Gage Home. C—Income from Estate. D—Funds held for Ina Grafton Gage Home. E—Printing. F—Sales of Literature. G—Grants and advertising re promotion of Temperance.

5. Membership Fees

That payment of the following membership fees be approved: Canadian Welfare Council, \$100.00; Ontario Welfare Council, Toronto, \$50.00; Canadian Institute of International Affairs, \$25.00; United Nations Association in Canada, \$150.00; Canadian Federation on Alcohol Problems, \$1,000.00 (in equal half-yearly amounts); Canadian Conference on Social Work, \$25.00; National Council of Churches in the U.S.A. (related departments), \$400.00.

6. Bursaries and Grants

That a bursary not exceeding \$250.00 be given to the United Church minister or layman chosen to attend the Summer School of Alcohol Studies, June 30-July 25, 1963 at Rutgers Centre of Alcohol Studies in New Brunswick, New Jersey (formerly Yale School of Alcohol Studies), and a bursary not exceeding \$150.00 to the person(s) chosen to attend the Loma Linda School, California, or Western Canada School; Queen's University, Kingston, June 9-21, 1963, auspices Faculty of Medicine and A.D.F. of Ontario, one person, cost \$200.00, covers tuition, board and room.

That a grant of \$2,500.00 be made in 1963 to the Religious Labour Council.

7. Executive Committee

That the Executive Committee consist of the following members: Rev. George Birtch, Rt. Rev. J. R. Mutchmor (Rev. J. R. Hord), Rev. Homer R. Lane, Rev. Robert S. Christie, Rev. G. B. Mather (Rev. R. C. S. Crysdale), Rev. Kathleen Christopher, Rev. D. M. J. Buttars, Rev. Harry Martin, Rev. Callum Thompson, Mr. Harry C. Smith, Miss Beatrice Wilson, Magistrate R. G. Groom and Mr. William Powell.

That the Executive have authority to invite the following persons to attend its meetings as corresponding members: Dr. H. L. Pottle, Rev. B. K. Cronk, Rev. James Semple and Rev. G. W. Winch.

Sub-Executive Committee

That a Sub-Executive of this Board be appointed by the Executive, its members to consist of the Chairman, Secretaries in the Toronto Office of its Department, plus a ministerial and lay member of the Board residing in or near Toronto. This Sub-Executive will meet at the call of the Chairman to deal with emergency matters between meetings of the Executive which are held regularly in February prior to the Annual Meeting and in April, June, September and December.

8. Representatives

(a) That the appointments to the following Boards and Committees be approved, subject to revision by the Executive.

Executive of General Council—Rev. George W. Birtch, Rt. Rev. J. R. Mutchmor (After June 30th—Rev. J. R. Hord).

Board of Finance—Rt. Rev. J. R. Mutchmor (After June 30th—Rev. J. R. Hord).

Board of Information and Stewardship—Rt. Rev. J. R. Mutchmor (After June 30th—Rev. R. C. S. Crysdale).

Board of Christian Education—Rev. Homer R. Lane.

Board of Women—Rev. Kathleen Christopher (After June 30th—Rev. R. C. S. Crysdale).

Board of Men—Rev. Homer R. Lane.

Board of Management, Covenant College—Rev. Homer R. Lane.

Committee on the Deaconess Order and Women Workers—Rev. Homer R. Lane.

Committee on Christian Faith—Rev. J. R. Hord (Secretary); Rev. Homer R. Lane.

(b) That the following be representatives of this Board:

Victor Home for Girls—Mrs. W. G. Berry, Miss Mary O'Keefe.

Earlscourt Children's Home—Rev. Homer R. Lane, Miss Mary O'Keefe.

Niagara Ina Grafton Gage Home, St. Catharines—Miss Mary O'Keefe, Rev. George Leck.

Fred Victor Mission—Mr. L. R. Anderson, Rev. John Hunter.

Canadian Federation on Alcohol Problems—Rev. Homer R. Lane, Rev. B. K. Cronk.

Ontario Temperance Federation—Rev. Harry Mellow, Rev. Alan McCuaig, Rev. Gordon Winch.

Religion Labour Council—Rt. Rev. J. R. Mutchmor (After June 30th—Rev. R. C. S. Crysdale).

Lord's Day Alliance—Rev. Homer R. Lane, Rev. F. W. L. Brailey, Rev. Fred Hewitt.

Quebec Temperance League—Rev. John Patterson.

Department of Social Relations, Canadian Council of Churches—Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. R. S. Christie, Rev. Homer R. Lane, Rev. G. B. Mather, Mr. Thomas Knott, Rev. W. C. Smith, Mr. Chief Justice J. C. McRuer, Rev. Harry Martin, Mr. Ralph Wilson, Mr. V. D. Blueman, Mr. James Beatty, Mr. A. Phillips Silcox, Mr. G. H. Donaldson, Mrs. Rylie Smith.

United Nations' Association in Canada—Rev. J. R. Mutchmor, Rev. R. S. Christie, Rev. John Patterson, Rev. R. C. Chalmers, Rev. W. G. Berry, Rev. Elliott Birdsall, Rev. Homer R. Lane, Rev. G. B. Mather, Professor George Brown, Professor Gordon O. Rothney, Professor Charles

Hendry, Dr. Stewart Allen, Mr. A. Ross MacKenzie, Rev. Robert Tillman, Rev. J. L. Pottruff, Dr. J. C. Arnell, Dr. F. J. Alcock, Rev. Kenneth Prior, Rev. Peter Ream, Rev. Sydney Bell, Rev. Arthur Organ, Mrs. A. L. Caldwell, Mrs. Walter Riddell.

9. Conferences

That the Board be represented at the Annual Conferences by its officers, or representative, as follows:

British Columbia and Alberta—Rev. Robert S. Christie.

Saskatchewan—Rev. G. B. Mather.

Manitoba—Rev. G. B. Mather.

London—Rev. Homer R. Lane.

Bay of Quinte—Rt. Rev. J. R. Mutchmor.

Hamilton—Rt. Rev. J. R. Mutchmor.

Toronto—Rev. H. R. Lane.

Montreal and Ottawa—Rt. Rev. J. R. Mutchmor.

Maritimes—Rt. Rev. J. R. Mutchmor.

Newfoundland—Rt. Rev. J. R. Mutchmor.

10. Audited Reports

That the audited reports received from the Homes and Institutions be reviewed by the Secretary who will report concerning them to the next meeting of the Executive of this Board.

11. Homes and Institutions

That the Board express its appreciation of the services rendered by the Chairman and Members of the Board, Superintendents and Staffs of Homes and Institutions and especially for the service of those responsible for beginning work in newly established Homes.

12. Bank Balances of Homes and Institutions

That the Executive of this Board be asked at its next regular meeting to review the current and savings account balances and reserve accounts, as reported at December 31, 1962, of the Homes and Institutions, with a view to determining the maximum amounts to be held to the credit of any Home or Institution.

13. Local Boards

That the nominations for local Boards of Homes and Institutions be confirmed.

14. Grants to Conferences on Evangelism

That the Executive be authorized to make grants for Conferences on Evangelism, as follows: Whitby, Hamilton, Cornwall and Chatham, Ontario; Brandon Man., and the Lakehead (Fort William—Port Arthur, Ont.); and Parksville, Vancouver Island, B.C.

That a grant of \$1,500.00 be made to the Berwick, N.S., Camp, 1963, without precedent.

That the Executive be authorized to deal with other requests that may be received for assistance in connection with Conferences on Evangelism.

15. Grants to Other Conferences

That the Executive be authorized to make grants to Conferences of a special nature, such as the Church and International Affairs, the Church and Agriculture and the Church and Industry.

16. Annual Report

That 8,000 copies of the Annual Report, entitled "Telstar—Tell Peace!" be printed. It is understood that the responsibility for editing the Report will be undertaken by the Department.

17. Church and International Affairs Committee

That the membership of the Central Committee and the Chairmen of Regional Committees be as follows:

Professor Charles E. Hendry (Chairman), Rt. Rev. J. R. Mutchmor (Secretary), Very Rev. George Dorey, Very Rev. Angus J. MacQueen, Very Rev. J. S. Thomson, Rev. Floyd Honey, Rev. Homer R. Lane, Rev. Ernest E. Long, Rev. A. C. Forrest, Rev. Roy Webster, Rev. Peter Gordon White, Dr. Herbert L. Pottle, Mr. Ralph Wilson, Mr. Donald Cameron, Rev. J. D. Ormiston, Rev. Robert Shorten, Rev. S. J. Kitchen, Rev. W. G. Berry, Rev. W. J. Gallagher, Rev. C. F. T. Poulter, Rev. E. M. Howse, Rev. J. R. Hord, Rev. W. W. Burnett, Rev. James Finlay, Rev. Harry Martin, Rev. T. R. Davies, Rev. Carl Zurbrigg, Rev. A. Marshall Laverty, Rev. H. G. Forster, Rev. W. Lorne Brown, Mr. Willson Woodside, Mr. Murray Cotterill, Mr. Harry C. Smith, Mr. Henry Jackman, Mr. William Jardine, Mr. C. H. Millard, Mr. Reginald Gardiner, Professor George Brown, Professor W. S. McCullough, Professor Martin Johns, Magistrate R. G. Groom, Dr. Walter A. Riddell, Dr. Katharine Hockin, Dr. Margaret McCready, Mrs. C. S. Patterson, Mrs. D. D. Campbell, Mrs. H. N. Wilkinson, Mrs. George Birtch, Miss Emma R. Kaufman, Mrs. Ryrie Smith, Mrs. Walter Riddell, Rev. George Goth.

Missionaries on Furlough—Mr. James L. Thurlow and Rev. Charles R. Catto.

That the Chairmen of Regional Committees, be as follows:

Regional Committees: Professor Gordon O. Rothney, St. John's, Nfld.; Rev. Arthur Organ, Montreal, Que.; Rev. John Pottruff, Ottawa, Ont.; Rev. Peter T. Ream, Edmonton, Alta.; Rev. Sydney Bell, Lethbridge, Alta.; Rev. G. B. Mather, Saskatoon, Sask.; Rev. John G. Ferry, Vancouver, B.C.

18. Annual Payment

That this Board accept responsibility for paying \$500.00 a year as a part of the salary of the Rev. Fred J. Douglas, Secretary of the Inner City Council, Winnipeg (Dr. Douglas' salary is provided by the Home Mission Board. The above noted small amount is our contribution toward this expenditure).

19. 549 Burrows Avenue, Winnipeg, Man.

That this Board continue its arrangement with the Board of Home Missions in the financing of this work on behalf of some selected released prisoners, at an annual cost of not more than \$1,500.00.

20. Mitchell Fund

That continuance of support from this Fund for magazine advertising in Maclean's and possibly in one or more other publications and for TV missions, be approved and further that contributions from this Fund for work in Ontario in Evangelism and Temperance in support of Bold Park Lodge, Hamilton, the Toronto Inner City Radio Committee and the proposed Intern Program at WoodGreen United Church, Toronto, be referred to the Executive, with power.

21. Limit to Borrowing

That the Board's former requirement of a 40% limit on borrowing to meet capital needs for the erection, furnishing, and equipment of residential Homes for Senior Citizens be increased to 60% maximum. It is noted that a \$50,000 limitation on loans by incorporated Board of Hospitals, Homes and Institutions is now in existence by authority of the General Council. (To discuss possible exceptions, Regina and Winnipeg.)

22. Self-Contained Units for Senior Citizens

That in regard to the capital costs of self-contained units for Senior Citizens (couples and singles) there be no percentage requirement as above but each financing operation is to be undertaken only after consultation with and approval by this Board and its Executive.

23. Seminar on the Rural Church, Saskatoon, Sask., April 17-18, 1963

That a grant up to \$1,000.00 as this Board's share of the cost of this Conference, be provided

24. International Churchmen's Consultation, Rochester, N.Y., April 26-27, 1963

That the Executive be authorized to provide the United Church's share of the expenses involved in the holding of this Consultation.

25. Canadian Congress of Corrections, Winnipeg, Man., June 2-7, 1963

That this Board appoint a delegate or delegates to attend this Congress; that preference be given to a person or persons living in or near Winnipeg.

26. Social Worker, Port Arthur-Fort William, Northwestern Ontario Area

That we co-operate with the Board of Home Missions in providing half of the annual cost of \$4,150.00 for salary and travel of Mrs. M. E. Chalmers, recently appointed Church Social Worker; and that the Presbytery of Superior be responsible for office and other costs.

27. Oliver Lodge, Saskatoon Loan

That a loan for not more than six years of \$20,000.00 at 4½% interest payable half yearly be made to the Board of Oliver Lodge, Saskatoon from the Ina Grafton Gage Reserve Fund to complete the financing of the new Oliver Lodge Building.

28. Fair Haven Homes, Vancouver

That a message of appreciation and good wishes be sent to the Board of the Fair Haven Homes, Vancouver, to be read at the Official Opening and Service of Dedication of the new forty single suites wing early in April.

29. Alberta Homes

That the Executive in consultation with Rev. Robert Christie and the Boards of Rundle Lodge, Calgary, and Agnes Forbes Lodge, Fort Saskatchewan, be given authority to deal with any request re a change in or a discontinuance of the work at either or both of these Homes in view of the Alberta Government's extensive Senior Citizens Homes' program.

30. Unmarried Mothers

That the Board recognize the urgency of at least two appeals that have been received for extending our work in this field having in mind also that the 20th General Council in adopting the report of the Commission on Financial Policy ruled that some Board's budgets be not increased and the Board of Evangelism and Social Service is in this list.

31. WoodGreen Training Centre, Toronto

That further study be given to the possibility of our Board providing either directly or from its Mitchell Fund a grant in aid of a training programme at the WoodGreen Church and Community Centre in Toronto. It is noted that at WoodGreen Church there are two apartments for married couples and their families and four rooms for single persons plus two separate dwellings. The proposal is that in co-operation with Emmanuel College and under the direction of a full-time trained director, students would be instructed in Inner City field work; also that WoodGreen would be used for refresher courses for ministers and possibly as a centre at which some persons taking post-graduate study could do their survey and research work.

The proposed alternate budgets are stated tentatively and as follows:

I

Board of Colleges and Secondary Schools	\$ 2,000.00
Board of Home Missions	2,000.00
Board of Evangelism and Social Service	2,000.00
WoodGreen	1,600.00
Co-operating Churches	2,400.00
	<hr/>
	\$10,000.00

II

Board of Colleges and Secondary Schools	\$ 3,000.00
Board of Home Missions	3,000.00
Board of Evangelism and Social Service	3,000.00
WoodGreen	1,600.00
Co-operating Churches	2,400.00
	<hr/>
	\$13,000.00

Note: It is expected that the Toronto Home Missions Council would assist with a capital grant.

32. Furnishing Loans

That grants not to exceed \$1,200.00 each and for the purpose of furnishing their homes be made from the Board's Literature Reserve or Literature Fund without interest and for a period not to exceed five years to the Rev. J. Raymond Hord, Secretary-elect and Rev. R. C. S. Crysdale, Assistant Secretary-elect; these loans to be available on request following this Board's Annual Meeting.

33. Moving Expenses

That the moving expenses of the Secretary-elect and the Assistant Secretary-elect both of whom will reside in Toronto, be paid from the Board's basic budget.

34. Project Fund—1963

That a *tentative* list of possible grants from this fund this year include one or all of the following:

Senior Citizens Home, Winnipeg ..	\$50,000.00	
Parkwood Manor, Waterloo	10,000.00	(final grant)
Hostel for Senior Citizens, Regina	10,000.00	
Tantramar Haven, Sackville, N.B.	10,000.00	(for an infirmary project if and when authorized by Sub-Executive of General Council)
Fair Haven Homes, Vancouver	10,000.00	(to be paid as a grant to reduce capital indebtedness on the 40 single suite unit now being erected)

	\$90,000.00	

That it be further ordered that the Executive of the Board or its Sub-Executive have authority to make decisions concerning the above or other grants from the Project Fund—1963.

35. Lodge, Women Alcoholics

That the Executive be requested to consider a proposal for this kind of undertaking on recommendation of a committee now studying this matter in Toronto.

36. North Winnipeg Mission Rehabilitation House Program

That the North Winnipeg Mission Rehabilitation House Program be referred to the Executive with power, it being noted that the pilot experiment at 549 Burrows Avenue, Winnipeg, now well into its second year is proving successful and that a group of interested laymen are prepared to purchase a second property provided that most of the current cost of operation be provided by the Boards of Home Missions, and Evangelism and Social Service.

37. Special Grant from Literature Fund

That following the practice of previous years a grant or subsidy from the Fund be made to pay the difference between the money received from the sale of dinner tickets for the Board's Annual Dinner at the King Edward-Sheraton Hotel, it being noted that the cost per plate was slightly lower than we paid formerly at Casa Loma but the increased number of guests means a larger bill with no charge for speakers' honoraria a reducing factor.

HARRY COOTE SMITH,
Chairman.

J. R. MUTCHMOR,
Secretary.

EVANGELISM

(See page 104)

I

PREAMBLE

Alan Walker, the well-known Australian Churchman, recently wrote an article in which he attempted to make an appraisal of the moral and spiritual climate of his country. He concludes his statement with this

significant sentence: "With half the people living beyond the direct witness of the Church, Australia is virtually a vast mission field . . . (and) sometimes I think that nothing matters now except evangelism."

The Imperative—The Message

The Church primarily has but one task; one reason for being in the world, namely—to proclaim the Gospel as revealed in Jesus Christ. "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life. It was not to judge the world that God sent His Son into the world, but that through Him the world might be saved" (John 3: 16-17, New English Bible).

There is no option available to the Church in this matter. Let her say it! And let her rejoice to say it; that this unique and distinctive commission has been given to her, and her alone; that upon her, this divine imperative has been laid.

The Opportunity

We believe that we live in a world of unparalleled opportunity and unparalleled crisis. The opportunities for evangelism arise out of the despair, uncertainty and confusions of a generation which is no longer sure of its goals or the purpose and meaning of life itself.

Man is in search of himself and his place in the scheme of things—both in history and beyond. He is afraid of being homeless in the world, and dreads the prospect of being an insignificant factor in an indifferent universe. He feels unrelated to his fellow man and is often lonely and insecure.

We believe that any sound evangelism must be based on a theology which is intellectually honest and in harmony with Christian beliefs concerning man and his place in the universe. We believe also that evangelism must be directed toward the total area of man's life, including his intellectual, moral and social involvements.

It is the responsibility of the Church to proclaim to all men that it is God who has created us and it is He who has redeemed us. We must declare with conviction that nothing can separate us from his holy and wise purpose or cause his concern for us to be withdrawn.

The Strategy

Any strategy of evangelism must include the Church as organization—that company of God's believing people who meet together regularly for worship, instruction, fellowship and renewal. The New Testament knows nothing of a private kind of Christianity . . . Christians living in isolation from one another, and practising their faith on their own. Without the Church corporate, Christianity could not have survived for twenty centuries. "Where the word is preached there the Sacraments are administered—there is the Church."

At the same time, the Church must reach out to people where they are; to speak to people where they are. Our strategy of evangelism must be such, therefore, as to go beyond the structure of the Church; to recognize that the Church is more than a particular building in which "the gathered community" meet. The Church is the people of God—where they are—in the world. And to enable and encourage Christians to articulate their faith . . . to witness to their faith to others where they are—as farmers, carpenters, artists, businessmen, scientists, nurses, stenographers, home-makers—this too must be the Church's strategy in evangelism.

The Church *has* a mission and the Church *is* mission; both these emphases are essential in the proclamation of the Gospel.

The Methods

Method takes us to the practical and operational level of the church's endeavour. It is the channeling of the imperative, the using of the opportunity, the expression of the strategy. Method brings us to the tools we must use in communicating the gospel.

Inasmuch as a good workman makes careful selection of his tools, we urge that ministers and local churches make careful selection of those methods that promise greatest acceptance and the best results. That is, we believe they should use some—not all—the tools offered.

II

RESOLUTIONS

1. The New Curriculum

WHEREAS our Board last year agreed that the New Curriculum should be the major emphasis in the United Church for the next few years; and

WHEREAS "The Word and the Way" is meeting with enthusiastic acceptance throughout the Church:

BE IT RESOLVED THAT This Board urge continued study of "The Word and the Way" both as a means of making more articulate the faith of our people, and providing opportunity for Christian fellowship.

2. Visitation Evangelism

WHEREAS this Board last year directed that suitable materials be provided for Visitation Evangelism; and

WHEREAS Rev. G. B. Mather has made valuable comment on this important subject, and prepared the outline of a "Presentation Chart"

BE IT RESOLVED THAT This Board:

(1) Request him to review his initial effort carefully, and make such changes in its format, directness of approach, Scripture references, length, etc., as will make it more effective—both as a training session manual for visitors, and as material to be used by the visitor in the home;

(2) Suggest to Mr. Mather that he forward the revised edition to Conference Evangelism and Social Service Conveners and Committees, for their study and constructive criticisms;

(3) Empower its Executive to complete this project, and proceed with the publication of same—if deemed advisable.

3. Canadian Centennial

WHEREAS the Centennial Committee of the General Council has recommended that there should be a project of evangelism directed to the effectiveness of the Christian Church in the second century of Canadian nationhood (Record of Proceedings, page 253); and

WHEREAS present evangelistic work on local and area levels would be greatly strengthened by a central and co-ordinated effort of the whole church; and

WHEREAS the Centennial Committee has requested the Board of Evangelism and Social Service to assume responsibility for this project:

BE IT RESOLVED THAT This Board:

(1) Accept the responsibility for organizing and conducting an evangelistic programme during the Centennial Year of 1967.

(2) Avoid major undertakings in any other area of evangelistic endeavour which might militate against the success of this work.

(3) Empower its Executive to establish a Centennial Evangelism Committee to lay plans for this project, with this Evangelism Committee and the Centennial Committee working closely together by way of co-ordinating their efforts and programming.

4. The Church Beyond the Structure

WHEREAS this Board had made a serious and continued effort to define the Church in terms of involvement in, and engagement with the world; and

WHEREAS as a Church people we must recognize and acknowledge that worship, group study, commitment to Christ and discipleship can never be ends in themselves, but the means whereby the Christian is seized by the imperative to give expression to his faith in daily life; and

WHEREAS the Church must ever be about the task both of defining its gospel in a language that communicates to people in a significant vital way, and developing its strategy in terms of the political, cultural, economic, educational and social structures of our world:

BE IT RESOLVED THAT This Board encourage the Church on the Conference, Presbytery and Pastoral Charge levels to make a study of the essential role, task, function and responsibility of the Church for our day, with these said courts to report their findings—through the Conveners of Presbyteries to the Executive of this Board in time for its Annual Meeting in 1964.

5. Mission to Ministers

WHEREAS the demands of the ministry are varied and strenuous; and

WHEREAS there is a felt need among ministers to define and clarify their essential role and function; and

WHEREAS the Executive of the Board of Evangelism and Social Service has recommended a Mission to Ministers:

BE IT RESOLVED THAT This Board:

(1) Undertake some "Missions to Ministers" in the active work in specially selected areas, under competent leadership: the Missions to be seminars rather than lecture periods; the subjects under consideration to be Bible study, preaching, pastoral visitation, counselling, administration, the organization of a minister's time and work.

(2) Empower the Executive to arrange for such "Missions".

6. Observance of 225th Anniversary of Aldersgate

WHEREAS the 225th Anniversary of Aldersgate, the "heart strangely warmed" experience of John Wesley takes place on May 24th, 1963:

BE IT RESOLVED THAT This Board:

(1) Encourage ministers and sessions to arrange a suitable observance of this event in the congregations, having in mind that in some cases, it may be associated with the observance of Pentecost which falls this year on June 2nd.

(2) Recommend the reading and use of the wealth of biographical material on John Wesley and materials prepared for this event by Tidings, Nashville, Tennessee, and other publishing bodies with which we are associated in world Methodism.

7. Provincial and National Parks

WHEREAS more and more Canadian people spend holiday time in provincial and national parks, which parks are increasing in number and attractiveness; and

WHEREAS there has been an inspiring work done in the National Parks Ministry of the United States:

BE IT RESOLVED THAT This Board:

(1) Explore with the Board of Home Missions the practicability of placing Christian youth such as theological students during the summer period in Provincial and National Parks for the purpose of exercising a Christian witness and ministry.

(2) Seek such information about similar work in United States and elsewhere as might well be of great help to us.

A. G. S. EDWORTHY,
Chairman.

D. M. J. BUTTARS,
Secretary.

MORAL ISSUES

(See page 154)

I

PREAMBLE

Within The United Church of Canada and within the nation as a whole there is a sharp debate over the question of Nuclear Weapons on Canadian soil. It will be a large issue in the election campaign. One side claims we must accept them to fulfill our moral obligation in continental and hemisphere defense. The other side claims we endanger our position as peacemakers in the world by accepting them.

We recognize the complexity of the issue. The military significance of Canadian possession of nuclear weapons is questioned by some Canadians with military experience. The moral significance of Canadian rejection of nuclear weapons is shadowed by the economic fact that Canada sells the raw materials which we know are destined for manufacture as nuclear weapons.

The Church must accept the fact that no individual or group of its members or groups within the nation possess the sole insight into policies which the government ought to accept.

Neither should the Church, nor its members, seek to evade the moral dilemma by accepting as whole truth the position of any one group, be they competent, honourable military strategists or dedicated pacifists.

We draw attention to the fact that the continued testing of nuclear devices and consequent radioactive fallout has multiplied the health hazard to the peoples of the whole earth. Some scientific studies are producing an apparent and growing correlation between increased fallout and increased incidence of malformed births and leukemia.

Instead of a resolution we call on the Church from this Board down through Conference, Presbytery, Pastoral Charge, Sessions to engage in searching dialogue on this matter of nuclear weapons on Canadian soil, on disarmament and on nuclear fallout.

II

RESOLUTION

1. Standards of Morality

WHEREAS it is of concern to the church that morality in the modern world is challenged in many fronts; and

WHEREAS the hazards of the Industrial and Nuclear Age provide us with fresh opportunities for being heard on the basis of a sounder morality; and

WHEREAS this is a particular challenge not only to the church as a whole but to local congregations:

BE IT RESOLVED THAT This Board:

(1) Commend church people for their concern and leadership in matters of the morality of, civic affairs, national politics and administration, the ethics and integrity of international relationships, community and world trade and commerce, management and labour relations, education, particularly at the high school and university levels, the family as a basic institute of society, sports and entertainment, and the arts and literature.

(2) Urge church people to study these areas of society, to be identified wherever possible as Christians witnessing, interpreting and working to awaken in life about us not only the general but to the specific areas of need and the specific demands of the gospel upon each one of us in these situations.

H. H. MOATS,
Chairman.

FRANK H. MORGAN,
Secretary.

HUMAN RELATIONS AND ECONOMIC AFFAIRS

(See page 184)

1. Biculturalism and Bilingualism in Canada

WHEREAS Canada is now a Confederation with almost one hundred years of history during which there has been much in the way of national defence and development from colony to nation, to the status of a leading middle power in the 1960's; and

WHEREAS within the Canadian Confederation there is a growing sense of an acute need for a restatement of national purpose and the development of more integrity in many years of our national life; and

WHEREAS Canadians in general need to clarify their national aims:

BE IT RESOLVED THAT This Board:

(1) Give all the leadership it can to ministers, study groups, and in other ways to make United Church people aware that there are in Canada two basic cultures, namely, French Canadian and English Canadian.

(2) Accept our bicultural heritage and assist in a creative development of dialogue between the French and English traditions.

(3) Do all in its power to have biculturalism regarded as a subject of urgent concern.

(4) Commend the present dialogue between French and English groups, including representatives of the Roman Catholic, Greek Orthodox, Anglican and Protestant Churches, as exemplified in particular, in Montreal, with the suggestion that similar dialogues be developed in other parts of Canada.

2. Specific Resolution re Biculturalism to the Sub-Executive of General Council

Inasmuch as the dual character of our Canadian culture is presently an issue of serious national concern and seems likely to increase in national significance:

BE IT RESOLVED THAT This Board recommend to the Sub-Executive of General Council that a Committee be appointed to study the whole question of biculturalism and to determine the Church's responsibility in helping to preserve and to enhance the integrity of Canadian culture.

3. Automation and the New Leisure

WHEREAS automation is now so dominant a feature of industrial activity that President Kennedy said recently that he regarded automation "as the major domestic challenge of the Sixties"; and

WHEREAS automation will displace many workers altogether, and reduce the working time of others, since a four-day work week is now predicted; and

WHEREAS this may cause hardship especially for "older workers and those of little education or adaptability who face acute problems of adjustment"; and

WHEREAS this change brings with it a new leisure which involves a dangerous threat to society unless it is properly directed and used, since it may lead to a "beer and TV culture" contributing to moral and physical decadence ending in paganism; and

WHEREAS the new work-leisure patterns are of concern to the Church both as regards the care of her people and her survival as an institution, and create an opportunity for new approaches and programs to meet human need.

BE IT RESOLVED THAT This Board:

(1) Call upon Government, Management and Labour to effect the change-over to automation with a minimum of dislocation to the working force.

(2) Urge these bodies to continue and expand programs of re-training and re-location of workers that will provide opportunity to learn new skills and adapt to new situations.

(3) Encourage municipal and community authorities to increase park and playground developments, areas for both undirected and directed play for children and youth, festivals of the arts, programs of handicraft, and of adult and leadership education.

(4) Summon the Churches to re-tool their programs better to serve people in their leisure hours, including such additional periods of worship as week-night services for those who cannot attend on Sunday, greater emphasis on study groups with opportunity for dialogue, and involvement in community and summer resort programs having both worship and recreation features.

4. Religion-Labour-Business-Professional Council

WHEREAS there is urgent need of the close co-operation of all groups in our society in the settling of our community and national problems, we note with special satisfaction the establishment of a "Religion-Labour-Business-Professional Council" of Manitoba, which was organized in Winnipeg under the auspices of the Religion-Labour Council; and

WHEREAS this is a pattern of co-operation that might be followed in other communities:

BE IT RESOLVED THAT This Board goes on record as supporting the work of the Religion-Labour Council under the able leadership of Dr. David Summers, who travelled last year from St. John's, Nfld., to Victoria, B.C., in the interests of his organization.

5. Discussion of Inclusive Health Services

WHEREAS much difficulty and misunderstanding accompanied the introduction of the medicare plan in Saskatchewan; and

WHEREAS these difficulties might occur when and if such issues arise in other Provinces:

BE IT RESOLVED THAT This Board recommend to United Church people:

(1) That they participate in discussion of any similar issues at an early stage.

(2) That they promote the discussion on the basis of truth, reason, restraint, charity, and the good of all concerned.

(3) That they provide occasions when persons with differing viewpoints can meet for exchange of opinions and the increase of mutual understanding.

(4) That the report of The United Church to the Royal Commission on Health Services be included among resource materials.

6. The Church's Task in a Divided World

WHEREAS the Gospel of Love challenges Christians to exhibit concern in tense and unhappy situations; and

WHEREAS our world is miserably divided between affluence and want, which situation leads to feelings of guilt in some and frequently to suspicions of motivation in others; and

WHEREAS shared gifts of money, food, clothing and machinery by themselves are not sufficient solutions, as sometimes proper feelings of pride are violated; and

WHEREAS it is our sincere conviction that understanding is best developed and assistance best given, person to person:

BE IT RESOLVED THAT This Board:

(1) Encourage the Federal Government to increase its role of reconciliation as an essential feature of its External Affairs Policy, by offering Canada's services whenever possible, as mediator in instances of serious international tensions, and of open conflict.

(2) Commend to our congregations the increasing opportunities for Christian Witness during travel abroad, or in foreign residence.

(3) Commend all efforts to help create understanding among peoples of different races, both at home and abroad, such as, *Operation Crossroads*, a programme enabling Westerners to live and work in African nations and bringing Africans to our universities and *Canadian Voluntary Commonwealth Service*, whereby young Canadians serve up to twelve months in Caribbean areas.

(4) Urge our membership to support and participate as fully as possible in these organizations, and in all others responsibly committed to develop understanding, and raising levels of living in emerging nations.

7. The Family in the Affluent Society

WHEREAS the Christian family is the true basis of our society; and

WHEREAS the family today is subject to more economic and socially disruptive pressures than ever before, among which may be included:

(1) Economic

- (a) High pressure and frequently misleading advertising in all communications media, which stimulate unnecessary conflicting desires in various members of the family, and an artificial sense of need.
- (b) Attractive sounding give-away offers, package enclosures, loss-leaders, coupons, premiums, bonuses, contests, trading stamps, etc., for which the consumer always pays in one way or another, and which tempt purchasers to overspend.
- (c) The continuous urging of easy credit, frequently associated with hidden charges, which often result in overspending in relation to income.

(2) Social

- (a) The increasing absence of one or both parents at work away from home.
- (b) The frequent change of place of residence, for many.
- (c) The organizational life in the community, which further fragments the family's daily program.

BE IT RESOLVED THAT This Board:

(1) Commend all forces and efforts which attempt to inform and protect the family, e.g. the Canadian Association of Consumers and The Croll Bill on Credit Practices now before the Senate, and the Co-operative and Credit Union movement, also those business merchants and organizations which have stood out against unscrupulous high pressure merchandising practices.

(2) Urge our people to develop a conscious awareness of the forces which operate to undermine a proper sense of values and disrupt the home, economically and socially, so that they recognize and resist them.

(3) Urge our people to practice and hold fast to those essential elements which hold Christian families together, namely, the acknowledgement of God the Father as Head of the Family; Christian love; loving kindness; mutual understanding; unselfishness; honesty; tolerance; and patience.

8. Information re Chinese Immigration

Any Canadian family meeting the requirements as adopting parents and prepared to assume complete responsibility, may adopt a Chinese child from Hong Kong, subject to:

(1) Federal regulations requiring that the child be a bona fide orphan, selected in Hong Kong by the proper authorities there.

(2) Provincial regulations which differ with some provinces but which are less unfavourable than formerly.

Two conditions only govern the sponsoring and bringing into Canada of Chinese families as immigrants from Hong Kong, by sponsoring church congregations or other responsible groups:

(1) The Chinese family must qualify as regards skill, health, etc., according to Federal Government Immigration Regulations.

(2) The sponsor must assume complete responsibility financial and otherwise for the family.

CALLUM THOMPSON,
Chairman.

(Mrs. A. L.) JESSIE CALDWELL,
Secretary.

Evangelism

In regard to Evangelism, Moral Issues, Human Relations and Economic Affairs, and International Affairs, the reader is referred also to the other parts of this report and to relevant sections of the "Record of Proceedings" of the 20th General Council, London, Ontario, September, 1962.

A PRAYER OF ST. CHRYSOSTOM

Almighty God who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

THE FOUR DIMENSIONS OF MISSION

(From an Address by President JAMES I. McCORD at the Theological Seminary of the Presbyterian Church in the U.S.A. at Princeton, New Jersey.)

The Horizontal Dimension

While the Church's mission is one, it may best be understood in terms of four dimensions. The first dimension is horizontal, the outreach or extension of the Body of Christ. This is the dimension of mission we know best. It is seen in evangelism, in missionary activity, in the creation of new life in Jesus Christ.

What is the meaning of this for the Church? Are there not new structures being developed, new conditions that have arisen which have not been brought under the Lordship of Jesus Christ? What do we have to say to someone in the Orient, for example, who has lived in a feudal culture until only a decade or so ago but now has been catapulted into a technological age? We have had years to make this transition. The Industrial Revolution was not collapsed into a single decade for us but was spread over centuries. What have we learned to help those in minority churches who must deal with these radically new conditions precipitated by a technological revolution? Is it not because we have abandoned responsibility for our own great urban centres that our evangelism lags?

Again, what is our response to people who are divided against themselves, whose daily work has been denuded of human significance through routinization and mechanization? The Church has been judged for her loss of interest in persons as persons by the rise of the psychological and psychiatric sciences that have assumed responsibility for the care of souls. The Christian shepherd must lead the way toward the restoration of the personal element of the Christian evangel.

The Vertical Dimension

The second dimension of mission is vertical. The Church moves outward through the extension of the Body of Christ and upward as she grows into the Mind of Christ. This implies that the Church will take her own order seriously. How is the Church ordered today? Instead of being ordered according to the Word of God, is it now ordered according

to the standards and methods of the business community? The criteria are no longer spiritual but those of efficiency and success. And what has the minister become in the midst of this? He is the pastor-director, a sort of ecclesiastical junior executive far removed from the role of prophet of the living God.

When the Church fulfills the second dimension of her mission, she will learn what it means to be a Church. Reformed theologians insist that this is the true meaning of discipline, just as discipline for each of us means how to become more and more a Christian. And this is what the world expects of us—even a world that is alien to the spirit of the Gospel.

"In an era like ours" to quote Dr. Proelss speaking out of his experience as a prisoner, "we need nothing more than a loud call and recall to ethics and responsibility. Since the transvaluation of all values which we have to proclaim is a return to the spiritual values of Christian tradition, it is one of greater strictness, austerity and discipline in matters of morals and religion . . . a broadened and enlightened puritanism."

The Theological Dimension

The Church's movement outward and upward must be informed and directed by the meaning of her message. Let us look at theology's three traditional functions and at how each fares today. The first is didactic. It is to reflect on the meaning of the Gospel which the Church proclaims. The minister of the Word, the teaching elder, has this theological task.

His preaching should not be the odds and ends he has been able to gather together during the week but should come out of his deep reflection on the meaning of the Gospel. His preaching should result in the upbuilding of his people in the knowledge of Christ and in their fuller knowledge of all the ramifications of the Christian faith.

Theology also has a polemic task. There are all sorts of errors in the world that should be clearly labelled for what they are. But when we have no context of truth our people are unable to recognize the most blatant error. Thus the Christian faith may become a sort of negative ideology, one more competing ideology among the welter produced by this age.

There is also the apologetic task for theology. . . . The only way to face it is to raise the question if we as a Church are willing to pay the price of developing a theology that is faithful to Biblical revelation and that is sensitive to the needs that have arisen out of the agonizing human situation.

The Ecumenical Dimension

The fourth dimension of mission is ecumenical, having to do with the fullness of the Gospel of Jesus Christ. Religious associations, as our denominations tend to be, are increasingly difficult to justify in a pagan world. We face the following disjunction—shall we remain as we are in our separateness, continue in our old ways, or shall we as churches launch forth venturesomely toward some form of churchly unity that will be a visible expression of our oneness in Christ and of our commitment to a common mission?

The ecumenical question for our generation is primarily the question of the Holy Spirit. Are we willing as a Church among churches to let the Holy Spirit be responsible for the Church's life? It is disturbing that the

World Council of Churches has not dealt with this question in a major theme in any Assembly. Nonetheless, it is precisely because our institutions are at stake that ours must become the Age of the Spirit, of God active in the world, shaking and shattering all our forms and structures, and bringing forth responses consonant with the Gospel and with the world's need.

A THEOLOGY FOR MISSIONS

The Christian faith is final for man, but its very finality is a constant call to creative adventure in both faith and life

(Excerpts from an article by NELS F. E. FERRE in "The Christian Century," Nov. 21, 1962)

The Christian faith centres in the universal, unconditional love of God. Christ as the Son of God communicates the fact that God who is sovereign, holy love has entered into a concrete human life, Jesus of Nazareth, to show us his nature and to offer us his presence and his power. The sovereign Lord is saving Love.

From this central act of revelation follow with full and natural consequence three basic truths for all men: a universal God, a universal community and a universal man.

The Universal God

The universal God has ever tried and everywhere keeps trying to reveal himself to man's freedom. There has never been nor can there ever be limited access to the universal God of unconditional concern. The concept of the universal priesthood of believers expresses the fundamental fact that the Christian Way is no superhighway providing only limited access.

The only way to God is the open highroad of following, in life and thought, whatever truth is available. God is the Spirit of truth, for perfect love casts out not only fear but all that is false. Christ as the fullest combination of the summary and the symbol of the God who is Love is the only way to the Father precisely because in him God declares as false any way that is loveless and untrue.

Concretely, then, Christ means that to live our faith we Christians must be willing to understand all faiths and all peoples in their own religious commitments, to converse with them with full respect, and to work with them and for them in concerned cooperation. If our joint aim for concerned truth is genuine, we can trust God for the results. I have been astonished in conversing with non-Christians throughout the world to learn how ready they are for Christian insights that stand the test of open communication.

The God who is universal, unconditional love calls for an open, inclusive community. Christianity is inherently normative sociology. Such a universal God calls for a creative and concerned community. He wills that we cleanse and reformulate our theology in line with his self-declared nature. The community may do no less to have integrity, for our actual Christian theology is mixed with immoral and unintelligent doctrines that fall abysmally short of God's revelation in Christ.

The Universal Community

The universal community is the purpose for which God created the world. All societal relations find standard, direction and creative power with respect to God's inclusive will for all and each. Our communities fail when they fall short of cultivating the freedom and faithfulness in

fellowship that spring out of creative concern. The true Christian church transcends within its own self-being racial discrimination, national divisiveness, social caste-ism, as well as all other separations, large or small, that are caused by ill will, greed, lust for power, particularly in the guise of partial loyalties and historic obligations. Instead God's will for cooperative living, beyond necessary competitive stimulus, provides the power for human freedom to decide for and to struggle into the good community of grace which is ever the free gift of God.

Nowadays it is fashionable to castigate the church. It is even considered proper for church leaders to cast religion out of the church. Be it admitted that the church is everywhere a travesty of the universal community in Christ which is its very nature. Be it clear that religiosity is the lowest form of sham. Nevertheless two things remain: the true community is ours for the accepting in proportion to our trusting the universal God and our entering the universal Way of Christ. Frail and sinful human beings that we are, we shall fall far short, but God's grace and the gift of faith remain for a far different church, if we will but have it.

Then, too, the actual church needs due appreciation. Pumped full of prejudice against the actual church as to both its message and its life, this past summer I attended a variety of church services—small and large, in metropolis, city and village, and in several states—and each time I came away with a strong sense of the depth and reality of the worship and the high quality of the message. It is time theological leaders appreciated and encouraged the good there is in the church. Scorn helps no one.

Realizing through trust and obedience the universal community is by its very nature a worldwide task. If God's call is universal, all the world has a common need, a common standard and a common God. In God all "foreign" lands are home, and measured by him all communities, including our "Christian" churches are foreign.

The Universal Man

The God who is universal, unconditional love needs universal, remade men in order to effect the open, inclusive community. The Christian faith claims that in Christ God became man and that by becoming man effected for the first time true man. . . . Man becomes man only in right relation to God. Apart from such a relation man can be neither fully nor truly man. . . . Light, forgiveness and power for newness of life conclusively in the kind of life Jesus lived and taught, the life he was by virtue of his fulfilling Sonship to God.

The Christian faith offers man ultimate help through right relation to God, through the forgiveness of man's sin, through trust and through the kind of love for which he is made. Thus the Christian faith is also normative psychology. Christian mission is basically men's finding their true selves as well as their true community.

A Living Freedom

A theology of missions adds nothing to the Christian faith. It simply is the faith through and through. The universal God has given us a prescription for the universal community and the universal man, to be worked out within a living freedom. The Christian community in its essential nature is normative sociology and normative psychology, forever both reliably prescriptive and boundlessly open for creative living. The Christian faith is final for man, but its very finality is a constant call to creative adventure in both faith and life.

THE POWER OF PRINT

(From October, 1962, "American Issue")

Print began, more than five centuries ago, with one book: the Bible . . . a word which means: "Book." More copies of this book have been printed and read . . . in more languages . . . than any other. It has shaped the structure of world civilization more profoundly than any other book because it has been multiplied by the power of print. It stands as an objective proof of the power of print, rightly used, to shape men's thoughts and guide their actions. Since the first American settlers came from various European nations . . . from England, France, the Netherlands, Germany, Sweden, Spain, Poland . . . bringing with them their copies of the Book . . . print has been the basic medium of communication in America: the primary highway that carries the heaviest traffic of information and ideas from mind to mind.

THE PILGRIM'S ENGAGEMENTS

REV. G. A. ALLAN BEVERIDGE, Sydney, N.S.

(Excerpts from one of a series of devotional addresses delivered at the 15th Annual Conference on Evangelism meeting at Whitby, Ontario, in August, 1962)

Engagements

By "engagements" I mean the various encounters and contacts that a pilgrim makes with the world as he journeys. And I want to say that a Christian's journey is a better one if it has encounters and engagements with the world; indeed it is not a genuine pilgrimage if it hasn't. That blessed word "Existential" has familiarized us with the French word "engagée" or engaged, which means, I suppose, that a man does not turn his back on the world and cultivate his own garden or his own soul, but enters the world, and feels responsible for it and even may try to change it. He is engaged in it. He grapples with it.

May I set before you a few of the 20th century pilgrim's engagements?

With Culture

I mean the whole world of the arts—music, the theatre, literature, the novel—painting, and so on. This world is largely alienated from Christian faith, and it ought not to be so. In fact it is a bit embarrassing for a Christian who loves beauty. I would like to chum around with the painters and the composers and the writers—because I'm interested in what they are doing. But I find their world uncomfortable; their ideas about liquor and sex are sharply different from mine, as are their theological opinions, if any. And I rather think they don't want me around very much.

Now beauty is God's gift, and makers of beauty ought to be able to work under the hand of God. Why should Christian drama be piously incompetent, and pagan drama aching tense, so that "Death of a Salesman" probes the human condition far more searchingly than the Christmas pageant in Sunday School? Let us engage the world of culture! Let us march in and demand that the powerful forces of beauty be enlisted by the gospel and harnessed both to proclaim Christ and to nourish His followers in their pilgrimage.

Government and Politics

They're still going around saying that religion and politics don't mix, and that preachers ought to stick to the gospel. But you and I know the implacable relevance of the Bible for public life. We know how critical Amos and Hosea were of the contemporary judiciary. . . . "Ye who turn judgment to wormwood, and leave off righteousness in the earth . . . they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." We know how Isaiah and Jeremiah denounced the Department of External Affairs, and excoriated the nation's foreign policy. . . . "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Is. 31: 1)

More important, we know too that every important public issue is a moral issue, in which righteousness and justice and charity are unavoidably involved; and therefore a spiritual issue, upon which the insights of the Christian faith demand to be heard. It may be nuclear weapons, or social security, or unemployment, or immigration policy—it doesn't matter; ultimately these are issues upon which there is a will of God, and which no Christian pilgrim can properly seek to escape. At the end of the pilgrimage, every one of us will hear . . . "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

Commerce

A third engagement is with commerce. Again, there are well-meaning church people who would fence off the world of economics and business; put up a sign "No thoroughfare" and detour the pilgrims around the chimneys and factories and offices and cash registers. Nevertheless, the influence of economics and business is so massive in human welfare that a pilgrim cannot ignore it.

Certainly the Bible doesn't ignore the world of commerce. Here is Amos, for example, taking a whack at the well-to-do merchants who sit fidgeting through church on Sunday, itching for Monday to come so that they can resume making money through cheating, tampering with the scales, mixing sawdust with corn, etc. (8: 5-6).

Well, we certainly have a world of commerce that needs to be evangelized. The insistent insights of the gospel must be brought to bear in business, labour and the market-place. In fact, the modern complex of expense-account living, of payola, of orders sought with the open bottle as much as with the open catalogue, of fraudulent advertising and backroom deals, hasn't even got to the kindergarten stage of the ten commandments, let alone the advanced insights of the gospel; and this is a world which the pilgrims mustn't ignore. With all its ambiguities and agonies, the pilgrim must engage it.

Nature and Science

Over this section of the pilgrim's landscape the Christian traveller looks, and says "This too is mine." The last three centuries have seen a steady alienation of the world of science and nature from religion, and the war between science and some battalions of the Christian army is not over yet.

To engage seriously with the eggheads, the researchers, the space-probers of our time, we must sit where they sit, think their thoughts after them, that they may think our thoughts after us. We must win their

respect by our understanding of their outlook, and by learning a bit of their language. So nature and science make a world to redeem, a world to claim for Christ, a place for the pilgrim to engage.

Philosophy

If we agree that Culture and Science are worlds to be engaged by the pilgrim, we certainly cannot pass by philosophy. Philosophy, however little you and I may understand it, has always been close to theology, because both are grappling with the ultimate meaning of things—how may we understand the place of man in his world, what does it all mean?

A recent attack, or what appears to be an attack, comes from the movement known as Logical Positivism, or Linguistic Analysis. Chiefly in England, this group of philosophers teach that the job of philosophy is not at all to answer the ultimate questions about the meaning of things, like what is reality, or goodness, or beauty; but only to study our language and see what we mean by the statements we make.

Today in Britain, A. J. Ayer goes on television with this teaching, and commands a huge following. Multitudes embrace this way of thinking (which has the advantage of relieving them of a good deal of spiritual and moral responsibility); and are rather effectively walled off from the Christian pilgrimage.

Here is something to engage! Can Christians pursue their heavenward way and just ignore the multitudes enmeshed in this kind of thinking? I suggest that if first-century Christians "out-thought" the world, twentieth-century men must do no less. And certainly we must be willing to strain our thinking to the utmost, if we are to engage honestly the thinkers of our time.

Religion

Yes, you heard me right . . . religion. Because the world of religion, the world you and I inhabit, needs to be engaged by the pilgrim, and even redeemed. The organized church as we know it can get so happily engrossed in the superficialities of the faith that it loses its heart and centre. Organizing groups, holding suppers, arranging Sectors, attending committees and committees to co-ordinate committees—we are all in it. For the hours given to these in the office which used to be called a study, O Lord, forgive! Of the total man-hours, paid and voluntary, given to the work of a typical congregation, the fraction devoted to pure Bible study, prayer or soul-winning is disappointingly small.

So the pilgrim's path lies through the church too; and he must engage it and redeem it. He must recognize that it is possible to be in and of the church, to work devotedly in its interest, to be known as one of its pillars, and yet never to have become a fully enrolled pilgrim, or to have encountered the whole gospel in that face-to-face moment of truth with Christ which alone claims him utterly for Christ. And somehow his own laying-hold of Christ must be so unreserved and complete that his witness will allure others.

IMPLEMENTING THE CHURCH MEMBERSHIP REPORT

REV. G. B. MATHER, *Saskatoon*

The Twentieth General Council, by the adoption of the Report on The Doctrine and Practice of Church Membership, accomplished a significant clarification of United Church policy. By this act the Council prepared the way for a more faithful ministry and a clearer, sincerer witness to the world. However, much will depend upon the manner in which the policy is implemented by local Sessions.

An Outline of the Report and its Development

Before dealing with implementation it will be well to outline the Report and its development. The study, assigned to the Christian Faith Committee by the Eighteenth General Council, arose from the need to unify the divergent practices of the denominations which united to form The United Church of Canada, to overcome uncertainties, to provide guidance for Sessions and to take account of the changed and changing relationship between church and world. An interim Report was presented to the Nineteenth General Council, then directed to the Presbyteries for study with specific questions for reply. After an excellent, thoughtful response by the Presbyteries the final Report, considerably altered, was prepared, presented to the Twentieth General Council and adopted after some revision. The Report, therefore, has developed out of the earnest, thoughtful, prayerful participation of many people; it is clearly the product of a democratic process and should be accepted as the policy of the whole United Church.

Nothing in the Report is really new. But various points are clarified, the underlying doctrine is explained and in several respects a return to the long-established practices of the main stream of Christianity is recommended. There is a notable effort throughout to overcome laxity and to achieve honesty and consistency.

The Report recommends, in brief:

(1) That the traditional order of Baptism, Confirmation, First Communion be followed.

(2) That "Confirmation" be the term used for the reception of baptized persons into full communion.

(3) That discipline through supervision of the membership roll, as instructed in the *Manual*, be enforced.

(4) That care be given to the effective transfer of members when they move.

(5) That Infant Baptism be normally reserved for children whose parents have been baptized, confirmed and are in "good standing".

(6) That Holy Communion be understood as normally for those who have been baptized, confirmed and are in "good standing".

(7) That uniform certificates of Baptism, Confirmation, Membership and Transfer be made available.

The Report itself should be read for the full and exact wording.

Varied Responses to Discipline

Upon discussing this Report with a fair number of ministers and elders I was surprised at how well it was received; there seemed to be a feeling that the clarification is needed. At the same time I discovered some definite, even vehement protest against the tightening up of discipline.

Undoubtedly we can look for a variety of responses springing from a variety of motives. Some are likely to favour it from a wholesome desire for consistency and a clear witness before the world, while others may support it because of inner frustrations and hostilities. Some may welcome it from a sense of their own need for a firmer discipline whereas others, having old guilt feelings revived, are apt to react resentfully. Some may wish to make exceptions from a sensitive awareness of the special problems of particular people, others from a weak desire for peace at any price.

Local Administration of Church Policy

Personally, I favour the Report and believe it has great potential benefit for our Church. But I also believe that much will depend upon the manner in which the practices are applied. How, then, are a minister and his elders to discharge their responsibility for local administration? First, the new policy should be regarded in the right light. It will undoubtedly strike many people as a business of applying rules, prescribing limits and ruling with a heavy hand; and indeed, badly administered, it could be just that. But the whole thing can also be viewed from a completely different angle. It has a positive aspect as well as a negative one and the positive is to be kept to the fore as much as possible. Ministers and elders, if they recognize the possibilities in the situation, will see it as a great evangelistic challenge. They will approach it not seeking to exclude any but striving rather to include all *in a significant way*. They will call upon those who have made any response of faith, however partial, and appeal to them on that basis to make their commitment complete. For example, where non-members have been in the habit of taking Communion let the Session not exclude these from Communion but rather, stressing the proper connection between Communion and membership, press the claims of membership upon them. Here are at least some of the groups to whom such an entreaty may be addressed:

Those who were baptized as children but have never confirmed their Baptism.

Those who have had their children baptized but have never been baptized themselves or have never confirmed their Baptism.

Those who have been baptized and confirmed but have never presented their children for Baptism.

Those who are members but do not attend.

Those who attend but are not members.

Those who have never transferred membership to where they live.

Those who take Communion but are not members.

Those who are members but do not take Communion.

Those who are members but whose manner of life brings reproach upon the Church.

Those with exemplary lives who have not confessed their faith.

The warm invitation of which we have spoken is the opposite of a harsh criticism of people for having failed to measure up to the Church's standards. It springs from an evangelistic spirit, nourished by constant gratitude for what God has done for us and an awareness of the problems which we ourselves present to God.

In part, the Church Membership Report constitutes the drawing together of various rites into a coherent whole. These rites have often been administered with little clear explanation or understanding either of their meaning or of their relationship to each other. Thus, for example, a person might "join the church" without being baptized or be baptized without this being understood as an entry into the church fellowship. Certainly God is able to bless his children through even the most hap-

TELSTAR — TELL PEACE!

A STUDY OUTLINE



This Report contains up-to-date material on five important areas of the Church's life and work: Evangelism, Moral Issues, Human Relations and Economic Affairs, International Affairs, and the Social Service Homes and Institutions under the oversight of the Board of Evangelism and Social Service.

Eight different topics,* with related readings, are suggested for study and discussion. They may be used for an intensive course in a short period, or at monthly meetings throughout the year.

*For further topics see the catalogue at the end of the Report.

1. WHAT IS EVANGELISM?	PAGE
A Small Yearning for Redemption— <i>Rev. Robert Spike</i>	4
Equipping the Saints— <i>Rev. George W. Birtch</i>	1
The Four Dimensions of Mission— <i>Rev. James J. McCord</i>	104
Christianity in a Changing Society— <i>Professor Kenneth Boulding</i> ..	131
Recruiting and Evangelism— <i>Rev. Harold Vaughan</i>	147
Religion and the University— <i>Rev. B. G. Smillie</i>	149
A Theology for Missions— <i>Rev. Nels Ferre</i>	106
Section on Evangelism— <i>Rev. W. G. Berry's Report</i>	57
— <i>Rev. Homer R. Lane's Report</i>	49
— <i>Rev. Robert S. Christie's Report</i>	64
 2. AN EVANGELISTIC PROGRAMME IN THE LOCAL CHURCH	
An Evangelistic Programme For the Local Church— <i>Rev. G. B. Mather</i>	135
The Suburban Church— <i>Rev. Wesley Morris</i>	152
Shepherding— <i>Rev. G. B. Mather</i>	119
Implementing the Church Membership Report— <i>Rev. G. B. Mather</i>	110
Resolution of the Board on Protestant Change	77
Is The Church Too Slow?— <i>Rev. J. R. Mutchmor</i>	142
 3. SPECIAL PROBLEMS FACING THE RURAL CHURCH	
The Church in Rural Society— <i>Rev. Harold Bailey</i>	34
Agrarian Renewal— <i>Rev. Homer R. Lane</i>	
Farms Fewer and Larger	207
Town and Country— <i>Rev. L. H. Fowler</i>	124
The Little Country Church— <i>Rev. A. C. Forrest</i>	125
 4. THE URBAN CHURCH IN OUR INDUSTRIALIZED SOCIETY	
The Inner City— <i>Rev. C. H. Forsyth</i>	15
Christianity in a Changing Society— <i>Professor Kenneth Boulding</i>	131
Is The Church Too Slow?— <i>Rev. J. R. Mutchmor</i>	142
The Church and Our Industrialized Society— <i>Rev. J. R. Hord</i>	248
Churches Are Failing Cities— <i>Rev. Paul Musselman</i>	127
Our Emerging Industrial Society— <i>Dr. Peter Drucker</i>	235
Urban Population 1961	187
The Family and Our Affluent Society— <i>Miss Lillian Thomson</i>	10
The Suburban Church— <i>Rev. Wesley Morris</i>	152
Automation and the Changing Meaning of Work— <i>John MacDonald</i>	132
Automation and Leisure— <i>Kenneth Watson</i>	204
The Churches and the New Leisure— <i>Rev. Homer R. Lane</i>	172

5. THE CHURCH AND POLITICS

PAGE

Canada and Her Concerns— <i>Rev. J. R. Mutchmor Annual Report</i>	38
Religion Should Include Politics— <i>Rev. David Edwards</i>	141
Canada—Two Nations or One?— <i>Dr. Eugene Forsey</i>	258
Needed—A Planned Economy— <i>David B. Archer</i>	199
Unemployment Insurance Reviewed— <i>Rev. J. R. Mutchmor</i>	213
Medicare—The Saskatchewan Medicare Plan— <i>Rev. G. B. Mather</i>	221
—Time for Re-Appraisal— <i>Dr. M. R. MacCharles</i>	226
—Health Services	218

6. THE CHURCH AND MORAL ISSUES

The Condition of the Negroes in Halifax— <i>Rev. Ralph Chalmers</i>	245
World Council's Call to Disarmament	263
Affording Disarmament— <i>Emile Benoit</i>	277
World Population	254
100 Quarts of Liquor Each	167
New Look in the Alcohol Battle	163
The Road to Alcoholism and Recovery	164
B.C. Rejects Breathalyzer Tests— <i>Rev. Robert Christie</i>	66
Race Track Betting in Canada	178
The Ontario Jockey Club	179
Bingo Players	181
What About That Lucky Ticket?— <i>Rev. Scott Leith</i>	177
Censorship— <i>Very Rev. A. J. MacQueen</i>	154
Salacious and Obscene Literature— <i>Rev. Melville Buttars</i>	156
Motion Picture Theatres' Record	183
Obscene Literature in Newfoundland— <i>Rev. L. A. D. Curtis</i>	158

7. THE CHURCH AND INTERNATIONAL AFFAIRS

The U.S. State Department's Press Release that led to the 1963 Canadian Election	279
International Morality— <i>Rev. Harold Fey</i>	21
Should Canada Join the Organization of American States?— <i>Professor Charles Hendry</i>	28
Impressions of Russia— <i>Rev. David Hay</i>	252
Crossroads Africa	264
The Timetable of a Crisis	263
European Common Market	268
Norman Cousin Reports	270
Western Colonialism and Soviet Imperialism— <i>Mr. Heath MacQuarrie</i>	
Space Program— <i>Dr. Robert Jastrow</i>	274
The Age of Overkill	129

ORDER THIS REPORT — NOW!

We urge ministers and lay leaders to order a sufficient supply of this excellent report now for sale through literature racks and for distribution as complimentary copies to selected individuals, both within and beyond the membership of a pastoral charge.

Please commend this report to local editors and directors of radio and TV stations. It will be of interest to leaders in the political and social welfare fields.



Direct Orders to:

DISTRIBUTION SERVICES
85 St. Clair Avenue East
Toronto 7, Ontario

or

REGIONAL DEPOTS

hazard administration of sacred rites and undoubtedly He has thus afforded His blessing countless times. Nevertheless the faithful minister or elder will appreciate the Apostle Paul's exhortation that "all things should be done decently and in order," will strive to administer the rites of the Church consistently and will pray that this very consistency may become an avenue of divine blessing.

When a Session Must Say No

No doubt there is a point at which a Session must say No. But it first needs to win the right to say No by the warmth and persistence of its invitation and by the genuineness of its concern for people. Then the refusal of Baptism or Communion or the removal of a name from the roll will be, not an arbitrary act of condemnation but a regrettable though necessary upholding of the honour of the Church. The new policy constitutes essentially a disciplining of the Church by herself, or perhaps more accurately a submission to the discipline of her Lord. In this discipline we who are ministers and elders can start nowhere better than with ourselves.

More Specific Guidance

A few more suggestions may be offered for the guidance of those who must undertake the problematic but worthy task of local administration.

(1) *Study.* Every minister and elder should not only read but study the Report in order to become conversant with the recommendations and the reasons underlying them.

(2) *Pray.* Recognizing various and often unconscious motives in ourselves as in others we need to pray for purity of heart, steadiness of purpose and love for people.

(3) *Unite.* A minister and his elders must have an understanding among themselves and stand together.

(4) *Explain.* The policy with its basic reasons will need to be carefully explained to the people, not once or twice but many times, especially for those who have little Church background. I am convinced also that, no matter how clear and explicit the minister may be, his explanation alone is not enough: people need to hear an explanation from the lips of laymen as well.

(5) *Visit.* People need to have a chance to talk to a representative of the Church, and feel freest in their own homes.

(6) *Invite.* Every Church should be constantly extending an invitation, by thought, word and deed to the people of its community. This means not only an invitation to services, but an invitation to the venture of faith, an appeal to respond to the call of God. And this in turn implies an entreaty to further commitment, an encouragement for those who have taken a step of faith to follow it by another.

(7) *Makes Church Rites Significant.* *There is a constant temptation to lapse into a merely mechanical performance of Church rites such as Baptism, Confirmation and Communion. But we help neither those who present themselves nor the Church by an unquestioning and automatic acceptance, which is more likely to be motivated by fear of criticism or of financial loss than by genuine spiritual concern. It is not so much a matter of judgment upon a person's morals as it is a sympathetic assessment of his readiness to carry out the covenant into which he enters. The very care and concentration with which the rites are performed may have a great bearing upon the eventual fulfilment of the promises made. The struggle to keep close to reality in such matters is a basic responsibility for every Session.*

(8) *Remind.* Remind people of the promises they have made. "Remember, You Promised" is a necessary note to be sounded again and again. With this should go constant support and encouragement in the responsibilities that have been undertaken.

The Church Membership Report turns out, then, to have a genuinely evangelistic aspect. Its proper implementation will involve a real ministry of concern and love, the object in view being not only the welfare of the people and the Church, but the glory of God.

PRAYER FOR THE NATION

PETER MARSHALL

God our Father, we pray that the people who have made such progress in material things, may now seek to grow in spiritual understanding.

For we have improved means, but not improved ends. We have better ways of getting there, but we have not better places to go. We can save more time, but are not making better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

Hear our prayers, O Lord, for the spiritual understanding which is better than political wisdom, that we may see our problems for what they are. This we ask in Jesus' name.

Amen.

THE HERITAGE OF THE REFORMATION

PROFESSOR ELMER J. F. ARNDT

Eden Theological Seminary, U.S.A.

(From *Interchurch News*, N.Y. Nov. 1962)

The sixteenth-century Reformation needs to be understood in the total context of God's acts in human history. History, like nature, is a sphere in which God acts. In it he manifests his freedom, his initiative, his judgment, his redemptive purpose and his lordship. He calls men and nations to serve him, but he does not become dependent on their service; he provides means of grace, but he does not divest himself of his personal action.

In the Protestant Reformation that same grace and judgment, which have always characterized the action of God, are manifested. As he manifested his freedom in his dealings with Israel of old and interpreted his action through his prophets, so again in the Reformation, in dealing with the church in western Europe, he manifested his freedom.

Living Obedience

Such an understanding of the sixteenth-century Reformation obviously has important implications for Protestantism itself. If Protestant churchmen perceive clearly the element of pretension in the claims of the Roman Catholic Church, they need to be alert also to the temptations

of prideful pretension and false security within the Protestant churches. The recovery of the gospel and reform of worship life, which together constituted the sixteenth-century Reformation, is not a possession undergirding a claim to superiority, but a heritage to be appropriated in living obedience to the present demands of the Lord of life.

The responsibility confronting Protestant churches is not met by the repetition of formulations of the sixteenth century or by the exclusive preoccupation with its controversies. The dynamic of the Reformation, not the historically conditioned deposit of the dynamic, is the vital heritage, and the present task is to give expression to that dynamic in coming to grips with the issues and responsibilities of contemporary occasions.

Certainly this does not mean disregard of the past or contempt for the Reformer's work. It does mean fidelity to the spirit of the Reformation in the freedom with which Christ set us free. It means that the same Spirit of God, who spake through the prophets and who ever works in the church effecting reformations, demands of us the living appropriation of the past in confrontation with the present, not the preservation of a dead past—no matter how perfect the process of preservation. "The letter killeth, but the spirit maketh alive."

Such an understanding of our twentieth-century relation to the sixteenth-century Reformation is equally removed from the evaluation of it as a misfortune to which all the ills of contemporary society in the West are to be traced, and from the other extreme which is mainly preoccupied with reiterations of its crystallizations. Rather does it point the way to a much more difficult but necessary attitude and task: the continuous subjection of our liturgies, doctrines, institutions and life to the judgment of the New Testament, and the constant rededication of the church to the service of its living Lord.

The historical impact and the teaching of the Reformation are certainly important. Yet it is in the first instance a movement of the Spirit which summons men to yield themselves to Christ and subject the whole of life to his lordship. It is not a legacy automatically received by natural descent.

The Reformation was a movement which was inspired and empowered by a fresh apprehension of Evangelical Christianity: the message preached with passionate conviction that "God was in Christ, reconciling the world unto himself," that God, the Holy One, is gracious.

Prophetic Character

Christianity is the message of God's action in Christ for man's redemption. It is not a philosophy; it is not a system of theology, though systems of theology have been elaborated to express its meaning and develop its implications. It is not an institution, though it has given rise to institutions which more or less ambiguously reflect and embody it. It has been and is a message with astonishing power to transform ancient cultures, to inspire new cultures, to reform the life of the churches, to cause upheavals which broke the existing unity because it was too small for its fullness, and to inaugurate and vitalize movements for more inclusive unity.

The movement for a more inclusive unity in our own generation draws its deepest inspiration from the prophetic character of the Evangelical Christianity which the medieval unity could not include. The unity sought is a two-fold one: on the one hand, it expresses itself against the practices of racial, class, and national discrimination and segregation; for justice and human rights in the social order; and for a world order in which force is subordinated to law.

On the other hand, it expresses itself in the ecumenical movement, looking toward the recognition in actuality as well as in spirit of the unity of Christians in Christ with all that involves for doctrine, worship and institutional order.

ALDERSGATE IS FOR US

(Excerpts from a booklet of the above title by BISHOP FRED PIERCE CORSON,
President of the World Methodist Council)

Aldersgate, which identifies a religious experience of momentous consequences in John Wesley's life, happened on May 24, 1738. The following record is quoted from Wesley's Journal:

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.

"I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

How Does the Experience Come?

The two questions most pertinent to our needs and the 225th observance of the event are: "How does one come upon this Aldersgate experience?" and "What can we expect as a result?"

We find help in answering the first question by identifying the steps in Wesley's spiritual pilgrimage, and to the second by a religious accounting of the post-Aldersgate experience for Wesley and his age.

Wesley was a Christian before Aldersgate. What happened there is not to be assumed as his conversion. Wesley believed the fact of Aldersgate before he could witness to it. He did not make the fatal mistake, so common now, of assuming that, because he had not experienced it himself, it did not exist. When Peter Bohler told Wesley that even though he did not have faith he should preach it until he did, Wesley knew that this was the way which would lead to his Aldersgate.

The knowledge of this new "feeling of goodness which permeated his mind, heart and body," a knowledge of "the redeeming love of God," came suddenly—but not without long, ardent and guided preparation. The steps which led Wesley from legalism, pedantry, frustration, confusion and uncertainty in his religious life to a peace with God, which brought on assurance that never again left him, can, for the most part, be traced. Knowing what they are can help us—provided, of course, we are as sincere and intense in our effort as was Wesley.

For a long time before May 24, 1738, mentally and spiritually the subconscious in Wesley was working. He had given his best thought and study to the fact, for with Wesley it was always a fact, even when for him it was still an unattained experience. Voluntarily, he had given his mind to it and, therefore, involuntarily his mind kept working on it through his subconscious. Joined with the intellectual were the spiritual

forces as unseeable as the wind and beyond the human power of control and codification, and they were working on the conditions within which would make the fact a reality.

If we want Aldersgate for ourselves and for our people we must prepare for it. Start again on the neglected and abandoned pilgrimage. Take the ascent on our knees.

What are the Results?

Before all else, Aldersgate did something to and for the individual. It made Wesley, the believing Christian, into an experiencing Christian and a witnessing Christian. What happened to him there transformed his creed into his experience. He knew for himself the redeeming love of God. Intimacy with God brought him the peace of God and a new quality of wonder and satisfaction. I now walk, he said, "in peace, not in joy." It was an inner sense that, while all is difficult, all is likewise well.

Aldersgate changed and purified the social atmosphere of eighteenth century England. The "warm heart" quickened the sense of social responsibility. These changed people knew themselves to be their brother's keepers. Leadership seeking Christian goals, and not simply a shift of power, came to the labour movement through Aldersgate. The modern ameliorating concern for the socially handicapped and depressed started with the Wesleys.

Changed social habits brought about better social conditions. Clean living became the first fruits of the "warm heart." They became teetotalers, stopped gambling, spent their pay on their families, and, by the orderly processes of tithing, had money to save. Buying habits shifted to productive goods which aided the national prosperity. Ambitions to be something replaced conniving to get something, and a new citizen—clean, respectable, high-minded—emerged. Homes reflected the enduring vision of goodness and the children responded by making something out of themselves.

The Aldersgate experience did not take fear out of life. It did, however, release the Christian from his neurotic fears by the assurance of Christ's presence. The eighteenth century was as fear-ridden as the twentieth century, and the sources of the fears in both were largely the same. Aldersgate removed these fears by making a reality of the nearness of God, the personality of God, the love of God, the power of God, and the timelessness of life. Wesley, the product of Aldersgate, said "Methodists die well."

KNOCKING ON DOORS

REV. AND MRS. WILLIAM HINCKS

Northern Rhodesia, Africa

(Mission Voices No. 14., Dec. 1962)

Lent, 1962

The season of Lent 1962 brought us to the time for intensive preparation of our visitation teams. Prayer meetings, special Bible studies were held all over the Copperbelt. But could our United Church of Central Africa face this task alone? Over 100,000 homes to visit! For some months we had planned to seek the help of other denominations and missions. At last an invitation went out—about six weeks before the beginning of the campaign. We asked ten different bodies to help us. Our invitation was so late. Surely the reply would come, "We have no time to prepare." But God was in this campaign and the impossible over and over again became a reality.

All of the ten other denominations and missions said, "Yes, we will help you." And nearly every congregation of these bodies rallied to the

call—Anglo-Catholics, Salvation Army, Plymouth Brethren, African Methodists and others came to make up a team of some 500—one in Christ. O, how the Lord blesses when we seek to work together . . . We wanted to present a united front to the thousands of Copperbelt pagans. Perhaps only three per cent of our population attend any church regularly.

The Evangelistic Campaign

The Evangelistic campaign was to begin Easter Monday. On Good Friday Bill conducted worship in the Ndola African township of Chifubu. The congregation was only a third of its normal strength. Many of the church members dared not venture forth from their homes, because the night before several murders or attempted murders had brought fear to Chifubu . . . Could our House-to-House Visitation Campaign begin in such a tense atmosphere?

Yet on Monday, April 23rd or shortly after, some 500 members of eleven denominations and missions began their house-to-house visitation in the seven Copperbelt towns . . . facing strong Nationalists, Mohammedans, Watch Tower people and others. Some in Chifubu went forth a little fearfully. All homes with very few exceptions received the Visitors and the gift of the Gospels. Here and there you could see a Visitor bowed in prayer with a family gathered at a doorstep. Seldom were visits made in haste. But seeking souls were shown the way of Salvation in the Word of God. The persons visited might read their Gospel in the Zulu language of South Africa, Tumbuka of Nyasaland, Shona of Southern Rhodesia or some other.

Increased Attendances

Many congregations reported increased attendance at church . . . perhaps ten new people each Sunday. One day Bill did some visiting in Chifubu. One woman kept calling from several streets away, "Don't forget me." In Kabushi township of Ndola, a Visitor was met by a man who said, "I am not of your church, I don't want this Gospel." But his wife interrupted and said she wanted to see the Visitor. They sat in the garden. The Visitor opened up the Word to her. Soon her husband, who had been hostile, drew closer and closer to listen . . . and finally said that he would like to receive a Gospel as well.

CHURCHMEN'S GOBBLEDYGOOK

Gobbledygook is not confined to the language of government bureaucracy—ecclesiastical jargon can be just as bad. Witness the editorial comment of A. C. Forrest, of the *United Church Observer* (Canada), who learned about "person-centred communication" at a meeting of public relations and communications experts in the U.S. "The good word for 1962 is this," he says:

"Church HQ personnel are not going to fragment their confrontation any more: their re-coordinated effort has been dynamized to unleash the impulse that will give impetus to their impact. We have been sensitized by the feed-back from the field that there has been a fractionating of the Gospel at the ground level. So an interdenominational and interboard committee will be set up to seek representation from coast to coast, in order to structure a total curriculum in depth, designed to unfractionate the message so that all Gospel-motivated and theologically oriented persons of all sociological strata, may experience the wholeness of the Church."

SHEPHERDING

REV. G. B. MATHER, *Saskatoon*

Introduction

The figure of the shepherd comes to us from some of the more primitive societies of the world, but it is still a most significant concept when applied to the relations of men and the ministry of the Christian Church.

The Biblical Figure of the Shepherd

The men of the Bible were familiar with sheep and shepherds and it is not surprising that many of their deepest thoughts were expressed in these terms. "The Lord is my shepherd, I shall not want." "He shall feed his flock like a shepherd." God was the shepherd and Israel was his flock.

In the New Testament we hear this figure from the lips of Jesus. "I am the good shepherd," he said of Himself, and explained the implications of His words in the great passage, John 10: 1-18. With good reason Christians have pictured Jesus as a shepherd and themselves as His flock.

But before long we discover a further application. In John 21 we find the risen Christ restoring the disheartened, guilty Peter and pressing upon him the charge to "feed my sheep." This was a solemn commission for Peter, and to it he responded with all his heart.

It is not surprising, then, that we find Peter using the same figure in his exhortation to elders in I Peter 5: "Tend the flock of God that is your charge." Here Peter delegated the duty which he had received to those who had been called to carry on the same work.

In short, the Bible applies the shepherd figure first to God, second to Jesus Christ, third to an apostle and finally to elders. In our day the figure still expresses much of the meaning of the office exercised under God and Christ by ministers and elders, perhaps also by other Christians.

The Function of the Shepherd

The shepherd function comprises four responsibilities:

(1) *To lead.* The shepherd does not drive from behind but leads by going before—to the pastures, the streams and the fold. The spiritual application is obvious: God's flock needs constant guidance and this is best offered through the power of example.

(2) *To feed.* Persons need spiritual food—the Bread of Life to sustain them; and this is supplied not only through preaching but by less formal ministries in individual and group relationships.

(3) *To protect.* The shepherd must be on guard against the enemies of the flock. David battled the bear and the lion. Jesus stressed the need for the shepherd to stay with his charge in danger, even, as in his supreme example, to the point of death.

(4) *To restore.* Sheep sometimes stray and need to be brought back to the flock. Jesus vividly pictured a shepherd leaving 99 sheep in the fold to seek and restore one that was lost. There are times when the individual requires priority over the group, when personal attention and intensive care constitute the urgent need.

The Shepherd Heart

But it is not enough to describe functions or outline duties. It is one thing to know a responsibility and another thing to do it. To lay down tasks and leave it at that is moralistic, unhelpful and may even be harmful. A study of sections in the *United Church Manual* is inadequate

unless we lay a foundation for performance of the duties as well. We are also inclined to stress methodology and to adopt a technological outlook that regards all problems as soluble on a "how to" basis; but this is a shallow substitute for true human understanding. We need to acquire the basic knowledge and the right attitudes, a set of mind and heart that will make the fulfilment of responsibilities possible. It is this very realm of the spiritual that is most likely to be avoided, yet it is here that the secret of good performance lies. The Bible has vastly more to offer at this point than mere moralism or methodology. It deals with the whole man, and from it we can set down briefly a few salient characteristics of the shepherd heart.

(1) *Knowledge of names.* Jesus said of the good shepherd that "he calls his own sheep by name." (John 10: 3.) If this was true of the keeper of animals, how much more it applies to the guardians of human beings! Here is a practical starting-point for the shepherd of souls, a simple duty with deep significance. However poor one may be at remembering names he can work hard to know "his own", those for whom he has been assigned special responsibility. The name is the key into at least the outer vestibule of personality. From that point interest can develop and understanding increase.

(2) *Compassion.* "When (Jesus) saw the crowds he had compassion on them, because they were harassed and helpless, like sheep without a shepherd." (Matt. 9: 36.) Here we touch the depths of the Christian regard for persons. To see people as fellow humans—not merely as cases, customers, prospects or problems—to sense their need and desire to meet it is the true quality of the shepherd heart.

(3) *Willingness.* This is the first characteristic mentioned in Peter's remarkably helpful message to elders (I Peter 5). Shepherding is work and no one should look upon it as merely an honorary position. Prospective elders should know what the office entails. Persuasion to accept office may be needed but pressure is inappropriate. The responsibility should be undertaken deliberately.

(4) *Humility.* Peter emphasizes lowliness in office: "not as domineering over those in your charge." (Phillips renders this: "aim not at being 'little tin gods'.") Officiousness and heavy-handedness are sure to antagonize. Humility and the influence of example are primary.

(5) *Freedom from Anxiety.* The overburdened spirit lacks the freedom that is needed to think of others and minister to them. Peter tells what to do with anxiety and why: "Cast all your anxieties on him, for he cares about you."

(6) *Watchful Courage.* We have noted the guardian function of the shepherd. This demands close, attentive care, an awareness of the dangers that threaten the flock and courage to fight the enemy. Peter preserves the pastoral figure when he portrays the devil as a roaring lion seeking someone to devour; Paul speaks in the same vein of "fierce wolves" (Acts 20: 29). We have largely lost this conception of an enemy of men's souls. Shepherding calls for at least an element of such awareness and a militant spirit to respond.

The Relation between Shepherds: Ministers and Elders

Paul instructs Timothy how to regard elders: those who rule well are worthy of "double honour," gossip about them is not to be admitted, though persistent sin requires rebuke. (1 Timothy 5: 17-20.) The relation is that of fellow-labourers. Some have likened it to the relation of a prime minister and his cabinet. The task of shepherding, and not merely business routine, should be considered in all session meetings; informa-

tion can be shared and assignments accepted. Elders need training, encouragement and on occasion plain talk about neglect of duties. The minister can help greatly by interpreting their office to the congregation and by encouraging the people to accept their elders in the discharge of their responsibilities.

Shepherding in Modern Society

We should not leave the subject without giving thought to its application to the particular conditions of our time. The first fact is that of increasing numbers: the population explosion affects the Church both as regards its members and its adherents. The problem is accentuated by unevenness; many rural areas have a steady or declining population whereas most urban and suburban areas show a marked increase. The second fact is that of mobility: the average young family with children moves once in four years, and neither our concern nor our methods of keeping records have risen to meet the challenge of following their changes of residence and maintaining pastoral care. A third fact is a mobility of a less tangible character constituted by changing conceptions of the universe and of life with attendant alterations in moral standards.

More Ministers

One primary requirement is more ministers. Although there is a gratifying increase in recruitment the lack is far from being met and great difficulties in maintaining standards of training are being encountered. Furthermore, modern psychology has confused the pastoral function and there is a need for the development of a pastoral theology, enriched by the contribution of psychology yet preserving a uniqueness of approach appropriate to the Christian faith.

Dedicated Elders

But even a major breakthrough in recruitment of ministers would fail to meet the situation apart from the development of a more active, well-trained and dedicated body of elders. Fortunately there has been some real progress in this regard, but more is urgently required. Many churches need a larger number of elders, including a proportion of young, active men. (The term "elder" may be regarded as relative. A person can usually be helped most by someone who is old enough to have experienced his problems but not so old as to have forgotten about them. A session can therefore profitably include elders of varying ages.) A program of study and training linked with practice is essential.

But shall we reserve the shepherd function for ministers and elders alone? Certainly there is a real advantage in having a particular group charged with special responsibility, and it would be folly to dissipate this advantage through vague statements about the duties of all. Yet the responsibility (and privilege) of shepherding does apply beyond the Session to the whole membership. My main contention is that the duty should not be left in the nebulous realm of "everyone doing his part" but that so far as possible members should be enlisted in definite programs of witness, outreach and service in co-operation with and under the general oversight of the Session. The Visitation Evangelism plan is excellent for this purpose; it is adaptable to every size of congregation and has been proven in experience thousands of times. It makes a general duty concrete and specific, and provides an avenue for the expression of Christian concern for others which is often more real in the hearts of church people than the minister realizes.

Visitation Evangelism

The very success of Visitation Evangelism can be a danger unless the local church has a vital fellowship for those whom it wins. The church must combat the all-too-pervasive tendency of its members to regard "outsiders" and even each other with a hard and critical eye. It must learn to give first place to its mission in the lives of people and second place to its own institutional demands. It must emphasize the function of small groups for study, prayer and action, groups in close touch with the needs of people. It must widen the company of those concerned for their fellow men. In other words, it must develop a membership with the shepherd heart.

The Rewards of Shepherding

The preceding paragraph with its recurring "must" is probably too moralistic in tone. Let us close, then, not on the note of obligation but of privilege. For there is a rare satisfaction in the shepherd ministry, the knowledge that men and women, the children of God, have been helped to avoid pitfalls (or to climb out of them) and have been set on the road of their true destiny. Once we have had this experience we shall probably find Peter's promise both credible and attractive: "And when the chief Shepherd is manifested you will obtain the unfading crown of glory." (I Peter 5: 4.)

LIFE AND DEATH IN MY HANDS

(From Minneapolis comes the following "Motorist's Prayer," written by DAVID J. QUILL, pastor of Our Saviour's Lutheran Church, and published by Religious News Service)

"Lord, impress upon me the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands. Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of homes where there is sorrow and loneliness, of the hospitals where broken suffering bodies lie in anguish because someone forgot.

"Write indelibly upon my conscience that each time I take the wheel of my car, I am a potential murderer; that in a few careless moments I could be face to face with dire tragedy for my own family as well as for others. Give me grace to practise the Christian virtues of patience and thoughtfulness at all times.

"Help me to show the same courtesy and kindness to other motorists that I want to expect from them. When others exceed the speed limit or otherwise break the law, let me not be tempted to do the same. Forgive my stupidity if ever I think it is permissible to violate traffic laws, so long as I do not get caught.

"Remind me often that I am responsible to Thee as well as to the state to obey the ordinances of the highway; and when I do not, I sin against Thee as well as against my fellow men, even though nobody else may be watching and no accident may result. Lord, grant me control of my car and of myself at all time. Help me to live lawfully and peaceably, to save life and not to destroy it, and so by example to lead others to do the same."

A REFORMATORY CHAPLAIN REPORTS

REV. W. W. SHERWIN, *Guelph, Ont.*

Introduction

Every month, the Ontario Reformatory, Guelph, sends from its Record Office a list of men admitted to the institution during the past month "who claim adherence to the United Church". Once I talk to them, I find I have men whose past Sunday school history, if any, has been in anything from Anglican Church to Jehovah's Witnesses. The list runs from 30 to 60 men monthly.

Private Interviews

I visit the institution Monday and Tuesday evenings at 6.00 p.m. I am provided with a small room with a table and two chairs. Smoking is permitted, and we are quite private except when an officer checks the Inmate count at 7.00. In my interviews I get the usual factual information, but in doing so, I am able to see the boy's relationship to his job, his family, the institution, society in general and the Church. We usually talk about the circumstances leading up to the arrest, the court trial, and the boy's sentence. When the interview is over, I give the inmate a copy of *Hi-Venture*, and if he has a fair education, or if he has a relatively mature faith, the *United Church Observer*.

In my interviews I invite the boy to consider me as a friend, and one to whom he can talk if he begins to "shake rough time". I try to point out my role as representing the Church who is interested in the boy whether he has gone to church or not.

Special Requests

In addition to the "called" interviews, I have a great many requests mostly from the boys whom I have seen before. Some, having talked over a problem with a guard or inmate, have been advised to see me. There are some who go from one Chaplain to another, but I have learned to spot this type very early.

At the the present time (fall of 1962) I have a "congregation" of 86 men. I have a separate file on each one, and keep them filed according to the date of my initial interview. I also keep the release date according to the month, and when I am referring to a case, I can tell from this release date book when I first saw the boy.

In the course of my work, I write a great many letters to relatives regarding the inmate's present mental state, and regarding his plans for the future, except in parole cases. I visit the homes of most of the married men in the vicinity of Guelph, and recently went to see the wife of a man charged with non-support. (When I saw the condition of the house, I couldn't blame him!)

The Church Cares

A great many parents come to see me about an inmate, and I find this work most rewarding, since I have a clear relationship between the home and the inmate in the visiting period.

The work is very challenging, and I know there are men who have been helped by the guidance of God. If they can do no more than see that the Church of Jesus Christ is interested in them, not for what she can get but for what she can do, we have accomplished a great deal.

TOWN AND COUNTRY

REV. LOUIS H. FOWLER, AURORA, ONTARIO

Of the thirty-two years of my ministry over three-fourths have been spent in villages and in small towns where the rural patterns of thinking prevail over what is commonly supposed to be the urban patterns. I respond to the invitation of Dr. Mutchmor to write a few notes concerning town and country.

The Village Memories

Nostalgia for the village is the habit of mind in quiet moments, when such exist, for the village-born whom the circumstances of life have taken into the city crowds. Doubtless they look back to a life that never really did exist. Under pressure, they will confess that there can be an unescapable tyranny to village life and its pitiless gossip, and its demand for conformity. But the other side of this old coin is a picture of better discipline for young folk—and this is amply demonstrated by surveys known to me—and the opportunity for the alert mind and soul to find a well-balanced satisfaction. No one has leisure any more, but what there is of it is found to a larger degree in the country than in the city. To deny the value of this is heresy against our poets: let's leave the theologians out of it.

A Changed Way of Life—Changing Economy—Unchanging Character

The rural economy is changing, as always. Henry Ford, Sir Adam Beck and that unknown genius who popularized central heating have made a new life for country people. When I was a younger minister I had often to talk to adolescents, at the anguished request of their parents, about staying on the farm. I haven't had to do this for years. Of course, we still have those who are ambitious for the professions and the skilled trades, and we have the few who were born discontented wherever they may be born. The village and the town that are basically adjuncts to the farm now provide more openings for the skilled man; the modern farm, being so highly mechanized, needs more services of equipment.

It seems to me that the character of the men in this background is unchanged in the changing economy. The farmer is cautious, at times downright suspicious, usually shrewd, potentially gregarious, and definitely affectionate. He still lives close to the soil and he loves it. He is a Wordsworthian, though he knows it not. ("And I have felt a presence that disturbs me with the joy of elevated thoughts. . ."). Upon one occasion, in a village sermon, I remarked that Jesus was Jesus of Galilee, not Jesus of Jerusalem, and I learned that the remark was much commented upon, with relish, during the week. My announcement of Session meetings in one parish always ran, "The Session will meet Tuesday evening at sunset or as soon thereafter as convenient", and this was taken as the fitting thing.

Attitudes and Values

Through the years I have seen young ministers view the country parish as their curacy, out of which they try to get as soon as possible. This betrays their sense of values, and the betrayal is quickly gathered by their parishioners. The said parishioners then mark time until wisdom comes to the man or a better man comes to the parish. A three-year pastorate in the country just won't do: five should be the minimum. There are still traces of the attitude that the city pulpit means the minister has it made—to use the current phrase—but this is changing. Ministers should be given a decent stipend, and a larger and challenging job in the

country. This end is being achieved, partially, by the amalgamation of congregations. Summer courses directed to the minister's and his parish's needs are available, at least in Ontario. The larger problem is not that of the hour of service, though this can be troublesome, but to get the farmer to drive more than six miles to Church though he willingly drives twenty for marketing. (The old formula was that churches must be so situated that no more than an hour's driving with horse and buggy would be required.)

Ecumenicity in the Country

I am old enough to remember when the Methodists and the Baptists had their winter revivals, often jockeying with each other for the favoured time for the annual splurge. The Presbyterians held off until late in the winter and then held their meetings "for deepening the spiritual life". Let's say nothing about the sheep-stealing that went on. Today there is something new. In almost every parish in which I have served there is no taking of members from a neighbouring church without detailed conversation between the ministers involved. The present-day equivalent of the old-time revival, whatever form it takes, is most often a joint project.

Nothing in my experience has been so significant as the warm approval given by country people to the obvious fellowship and mutual understanding among the rural clergy. The first test of character among farmers is the question, "Does he neighbour well?" They apply this to the churches. Why not? This is not ecumenicity as measured by the high-faluting nebulosities of those who call their effusions "thinking in depth", but as measured by neighbourliness, mutual respect and sound catholicity it is very, very good. Perhaps the village sidewalks have something to say to the concrete canyons.

As a son, and I trust a faithful one, of my own Church, I do not decry dogma—far from it—but I decry the dogmatic spirit. I hope that town and country can exemplify the priority in conduct of what I think our Lord placed there, namely, that we are known as His disciples if we have love one to another. What ecumenicity has for us beyond this the years will tell, but without this it has nothing.

THE LITTLE COUNTRY CHURCH

REV. A. C. FORREST, *Toronto*

(November 25, 1962—First of a weekly Plain Talk Series over C.B.L. Toronto)

For the next few mornings on *Plain Talk* I am going to be very nostalgic. I am going to talk about the church, especially the little old churches in the country, which I used to know. I'll be very personal and perhaps a little sentimental. I hope that many of you who listen to me still go to such churches, or if you don't now, but used to, that you have as rich memories of them as I have.

The Rural Church of Yesterday

Just about every good thing that has touched my life has come from the church. I can still go back to my home community and travel up and down the old concessions, remembering the homes, many of whose people are gone now, where I had happy times.

The parties, the sleigh-rides, the ball games, the debates, the plays, the concerts, all were provided for us directly, or indirectly, through the fellowship of the church. For in old Ontario, the churches tried to meet all our needs, social and recreational, cultural and intellectual, as well as spiritual.

An Evening "Appointment"

Once, when I was at university, a village minister's wife called me to see if I could take his afternoon "appointment." The minister had a severe case of laryngitis. He had already arranged for "supply," for the big village church, but he thought it would be all right to send a student to his less important congregation.

I went to the little one-room church by the side of the road on a Sunday afternoon, and preached my best to the group of farm people who had gathered there. That evening I went around to the parsonage to report to the minister, whom I knew. He asked me how many had been present, and when I said 33, his comment was, "Well, you had them all."

That was one of those little churches where everyone knew everyone else, and where everyone was aware of the absence of the absentees. There weren't enough people in the whole community to fill the church, but none escaped its ministry.

Church Folks

A vacant place was so obvious that it was discussed after the service, and either a satisfactory report such as, "They went over to Grandma's," or "His rheumatism is acting up again," would be forthcoming. If no one knew why they were not out to the service, a call from the minister was necessary and many calls on the telephone could be expected.

These folk would gather early and chat in little groups outside the church, or inside in the pews. And they would linger always after the service. New hired men on the farms would be brought along. Sunday visitors would come in time to attend church. Sons and daughters home from the city with their friends, or if married, with their families, would be expected to attend, too. That church was essentially a "meeting-house."

A 100th Anniversary

Recently I was the special speaker at the 100th anniversary of such a little church, set down in the midst of open country, near Hamilton, Ont., beside a lovely cemetery where two roads meet, stop, and go on again.

I was invited for a big dinner at the home of an old friend, and after we had eaten, we left for the evening service. There were rows of shiny cars parked along both sides of the narrow gravel road. I found the little church was already crowded and the choir and neighbouring ministers gathered in the basement. (In the country they still call them basements, but in suburbia they are now called first levels.)

Neighbouring churches had closed for the special service, and many of their people had gathered. Friends and families had come out from the city for the day to be with their people and their relatives on the farm. They had guest soloists in the choir from the big city churches, and old choir members were back to help with the anthem.

There was a dignified new notice board out on the lawn in front, and all about there were signs of new paint where the people had been preparing their old building for this special occasion. Lovely flowers on the communion table and the window sill and on top of the organ, showed that people cared for the house of the Lord.

The Minister

The minister, an elderly man with vigour in his step and enthusiasm in his voice, conducted the service in such a way that it made you feel you would like to be back each Sunday. And when he told me about the 500 lbs. of turkey the ladies were planning to cook on Tuesday for the great fowl supper, it made me wish I could return.

Thanksgiving

In his prayers that evening, the dominant note was one of thankfulness to God for all His blessings. And there were petitions that they could go out the next day with new faith and courage for the work ahead.

This moved me, for I knew he must often grow weary of work, and I knew the helpmate of his long years in the ministry was in hospital, and not likely ever to come out again. He would return, after the day's work, throughout the week, to an empty parsonage, save on those occasions when sons and daughters or neighbours might come to be with him for a little visit.

The following week, with the anniversary behind, the faithful few would return to their church with many vacant seats. In that little Sunday school there won't be the great numbers of children found in urban and suburban churches, but it is quite possible, I suspect, that they may get a better grounding in the scriptures and in the things of God in that little church by the side of the road, than in the great churches of town and city.

It is but one of the many thousands of churches spread across this land, and *they are the greatest force for good this country has ever known.*

CHURCHES ARE FAILING THE CITIES

(Excerpts from an article by REV. G. PAUL MUSSELMAN in The Saturday Evening Post)

The most compelling mission of the Church today is not in the far-off, least civilized corners of the globe. The biggest task lies right at the heart of urban civilization, in the tall towers and asphalt jungles of our cities. That is where the Church has failed. It is a failure that is told in terms of dwindling congregations and closed church buildings—and an increasing inability of the Church to enter the lives of those who desperately need something of the spirit to give meaning to our materialistic civilization. . . .

"Protestantism has marched fearlessly backward," states Bryant George, associate director of the Urban Church Department of the United Presbyterian Church, commenting on the fact that in the past fifteen years or so New York City has lost more than 300 churches, Chicago 150, Cleveland 72 and Detroit 63. In all these cities populations have remained just about constant since 1945.

Loss of Contact

Protestant leaders are worried less by the loss of some church buildings than they are by the Church's loss of contact with people and events in the city. Jon L. Regier, executive director of the Division of Home Missions of the National Council of the Churches of Christ, says, "Perhaps we have been building temples to prove to God how religious we are. Now we've got to take a new look at everything in terms of the confrontation of the Church by the materialistic, technological society of the urban culture."

We must, he adds, discover the relevance of the Gospel to the city; lest not only Protestantism but the city and the city culture fall into complete decay.

Various studies are now under way to analyze the causes of the urban failure and suggest means to reverse the trend. A number of conditions are believed to have contributed to the failure. One is the intensification of racial intolerance as city populations change. Another is Protestantism's large capital investment in its urban real estate.

Expensive Real Estate

Church leaders are taking a new look at expensive church buildings in which clublike congregations sometimes ignore the world outside and slowly hug themselves to death in huge structures they no longer can support. It is strange that the Church of Him who had not where to lay His head is today deeply worried about the maintenance of its expensive real estate. Yet the fact is, it is easier to raise money for bricks and mortar than for people and programs. . . . Perhaps Protestantism must lose a few more status symbols before it remembers that its destiny is not to be a custodian of property but to be the creator of a Christian culture.

Doctrinal dilution, low-pressure evangelization methods and ideological irrelevance are also blamed for failures in the city. These may be the fault of pastors who don't keep up with the times, or of a theological training system which needs modernization.

Although no long-range master plan has evolved, many groups are taking action to stem the tide of urban failure. Detroit Protestants, for instance, are co-ordinating their strategy in order to reach the people in the inner-city boulevard area, where more than half of the 428 organized religious groups will be affected by an urban-renewal program which is replacing substandard housing with moderately priced apartments.

New Strategies

Efforts are being made in several cities to overcome the disadvantages of the tall apartments, where people seem to lose contact with the Church. One current program is making headway through "house-church groups," which meet at the apartments or in social centres near them. St. Stephen's Episcopal Church of Houston, Texas, whose plight ten years ago was pronounced hopeless by experts, now holds weekly meetings with small congregations in twenty areas.

Stand Up and Fight

All of these forward steps, gratifying as they are, can only hope to offset retreats, until modern Protestantism can throw all of its resources into the battle. Suburban churches must become big brothers to some hard-pressed inner-city churches and give them financial support. They must, in addition, help to supply the city churches with leadership.

Protestant losses in the inner-city are continuing, but Protestantism is doing much more than holding hands with the people and telling them not to worry. In spite of the loss of church membership and of churches, there may emerge a new breed of fighting Protestants who will be considerably less concerned with institutional preservation and more effective in bringing the Church to areas where it is most urgently needed.

WHY DO CIVILIZATIONS DIE?

PROFESSOR MAX LERNER, *Brandeis University, U.S.A.*

(Excerpts from an article previewing his book, "The Age of Overkill", to be published December, 1962. Lerner asks if today's affluent and thermo-nuclear society has the will to contain and control the nuclear threat and realize its promise. He admits he presents his views as a humanitarian but he admits that "God or history" can be the "determinant". Here is the box summary included in this article. J.R.M.)

History's New Element

Man has not reached the end of history unless, deep within the river bed of his unconscious striving, he believes that he has reached the end of history. I prefer to say that he has reached the point where he must with his whole being decide whether he is capable or incapable of ending what he has begun. He began it, in our time of overkill, with his technology of death. But he has always made it a point to live with his technology, ever since the conjectural time when he picked up an antelope bone and fashioned it into a weapon to use against his fellow man. His problem now is not to destroy his weapons, but to localize their use as power instruments in the hands of a group who will use them for collective power through world law. If this be thought an incredibly creative leap, there have been other leaps in man's history—in the use of fire and the tool and the wheel, in the idea of law and of freedom and of the good life—which have been more creative and more exacting of human resourcefulness. The new element is that of collective will. Never in the history of man's transformations has he had to take so great a leap across the chasm of chaos into the collective will. He may not make it, but he is bound to attempt it.

He is reaching today to explore possibility in three major directions: into space and other realms of physical exploration; into what Teilhard de Chardin calls the "no-osphere," which can stand as a symbol for the more subtle aspects of his increasing self-awareness and self-knowledge; and, most crucially, into the possibilities of collective action that will cut across his tribalisms and reach into his humanity.

—From "The Age of Overkill."

AN ECUMENICAL LABORATORY

(From a report to the 20th General Council, September, 1962, by COLONEL J. P. BROWNE, MC, CD, Director of Chaplain Services (P) Army)

This whole exercise breathes the spirit of ecumenicity. The chaplaincy ministry consists of clergymen from five denominations. The congregations who gather to worship God at one Divine Service use a common Order of Worship. Chapel Committees, Sunday School staffs, Women's Guilds are formed on the basis of devotion, interest and capability and these qualities are not peculiar to any one denomination. The Sunday School curriculum is prepared from materials from the Christian Education Departments of the various Churches. Inevitably as the demands of the ministry have become more varied, we've learned to use insights, experiences and resources from all the Canadian Churches.

Four Emphases

Four emphases that are essential to the Church of Jesus Christ are truly served in the Chaplaincy ministry:

(1) Fellowship. All of us have found that brethren with whom we are most closely bound in the Christian ministry have been ordained in traditions other than our own. From them we have gained new understanding of the place of liturgy, discipline, polity and theology—in the Christian ministry. For our people there has been the same widening of Christian horizons.

(2) Christian Mission. *From the beginning because these are subsidized congregations, we have followed the formulae—"three times as much for others as for ourselves." This has been accepted—and stewardship has increased every year.*

We have supported two Nyassaland student refugees for the last two years. One of them we have sent to Tuskegee, Alabama, for undergraduate work in Agriculture. Our Women's Guilds are concentrating their support on the Vellore-Ludhiana Mission Hospitals in India, and our Sunday Schools support a mission project from one of the denominations each year.

(3) Pastoral concern. *Chaplaincy serve our Servicemen and their families across Canada—in isolated places of the North and in Overseas stations in Europe, the Middle East and Africa.*

(4) Faithful preaching of the Word and administration of the Sacraments. *Each Chaplain ministers sacramentally according to the rites and customs of his own Church.*

Wanted—A Doctrine of the Church

Only one note is missing. That is a clearly applicable doctrine of the nature of the Church and its ministry. History is there to remind us that no Christian group can escape the limits of sectarianism without such a clearly held conviction. But this escapes us. Not that we do not think and pray earnestly concerning this issue—and there has been creative thought and experience. But this is as far as we can go. The Chaplaincy is now ready for another phase in the development of its ministry. For this is the ecumenical laboratory of the Canadian Church.

There are minds and spirits in all of the Canadian Churches who have enthusiasm for this ministry and who sense the excitement of its possibilities. The trouble is they seldom get together—most of their relationships are within denominational bounds. The official bodies of the Church, because they are official, must be cautious. This is as it should be. Official bodies would be deeply at fault if any ecumenical commitments were thoughtlessly made.

A Place for Risks

Therefore, there is a place for other responsible, but unofficial groups which can, in controlled circumstances, afford to take risks, and to make experiments which can be taken up officially if they succeed—and quietly dropped without compromise to any official group—if they should fail.

The Chaplaincy Services of the Armed Forces is at this point. It could render immense service to the Canadian Churches. If the Churches are really serious about the moral and other imperatives for Christian unity—then this is a "laboratory" in which they ought to be most seriously concerned theologically.

Left to ourselves, our co-operative ministry, while carried on in a rich fellowship, must of necessity be empirical. Only the co-operative theological concern of our sponsoring Churches can enable us to venture into, and explore the full richness of the doctrine of the Church that is inherent in our situation.

"CHOICES"

Excerpt from The Undirected Society by

GEOFFREY VICKERS

University of Toronto Press

"The demands of work are often directly disruptive of family life. Economically, it is desirable that expensive plants should be kept in use

for twenty-four hours a day; but socially it is undesirable that members of the same family or even of neighbouring families should work, sleep and enjoy themselves at different times. Economically, it is convenient that holidays and rest days should be staggered; socially, it is important that they should not be staggered. Economically, in days of full employment, it is desirable that women with children should go out to work; socially, the employment of mothers outside the home is among the major adverse influences on children today, according to a recent inquiry in Great Britain. Economically, it is convenient that, as business reaches out ever further and more actively, more men should spend more and more of their lives in trains and planes; but socially, it is, I believe, highly desirable that men with families should usually get home in the evening. Which interest should prevail?"

THE REDEMPTIVE POWER OF THE CHURCH

DR. ROY A. BURKHART

*Pastor Emeritus, First Community Church
Columbus, Ohio*

All over the nation there is a growing tendency to turn over the care of troubled people to psychiatrists. While help is received, usually it means relief and not redemption. The only way wholeness can be known is through the experience of being reborn. This is a divine act and where it takes place there is the true church. People become troubled in a group and they can only move toward solutions in and through the redemptive power of the church. . . .

The most important solution is for the church to be a relationship in which persons have a chance to grow into the fullness of Christ in their lives and into meaningful prayer power. A church that is not a school of prayer is a breeding ground for cancer in the Body of Christ.

CHRISTIANITY IN A CHANGING SOCIETY

PROFESSOR KENNETH E. BOULDING

Ann Arbor, Michigan, U.S.A.

(Excerpts from a paper prepared by Dr. Boulding, Professor of Economics at the University of Michigan, for the National Council of Churches' Study Conference on the Church and Economic Life, at Pittsburg, Pa., Nov. 8-11, 1962)

Three Economic States

By an heroic process of simplification we can divide human history into three economic states which we might describe as pre-civilized, post-civilized and "developed." Between these states stand the two great transitions: the first from pre-civilized to civilized society, the second from civilized to developed society.

We are still in the middle of the second great change and we cannot tell at the moment where it is leading us. It may lead us, of course, to total destruction or it may lead us to a state of man almost beyond our imagination.

Religion is Changing

Far from withering away, in an age of science and technology, religion seems to be more necessary to man than ever. It does, however, change its form; it is no longer the "opiate of the people," a device to keep the poor quiet and content with their miserable lot. It is, rather, a "consumer good" in an affluent society providing man with human fellowship and Divine assurance in a large, complex, and mechanized world.

Even though we can predict with some assurance that religion will continue to show vitality as we move towards a developed society, we will have to face the fact that its particular ethical recommendations may have to change. The fundamental ethical principles may be unchanged, but fundamental principles always have to be translated into particular recommendations which are appropriate to the time and place.

As we move towards the developed society, the Christian ethic of love becomes more, not less, important. Civilized society virtually has to support itself by coercion and exploitation; this is almost the only way in which it can survive.

In developed society, by contrast, exploitation of man by man becomes obsolete. We find, to put it crudely, that we can get 100 dollars out of nature for every dollar we can squeeze out of man. Hence, the exploitation ethic, which has been the reality underlying the fine phases of civilization itself becomes obsolete. The greater our potential for riches, the more necessary becomes an ethic of love in order to realize them.

What Can a Christian Do?

In the terrible dilemmas and agonizing frustrations of our time what, then, is the individual Christian to do?

The Christian in these difficult days more than ever must learn to live in two worlds at once, the world of time and the world of eternity.

In the world of time, he must usually carry on his daily duties in the setting of the existing institutions of church and state as faithfully and consistently as he knows how to do it.

In the light of eternity, he must see the dead church in the terrible radiance of the living Christ, the church historic defending its privileges, clutching its property, proclaiming that false comfort that is short of repentance, hating peace, fanning the cold war, supporting privilege, blocking the road to education and to development.

At the same time he must see the church feeding the hungry, clothing the naked, sheltering the poor, binding up the wounds of the world, and proclaiming in however faltering a voice the Lord whom she betrays.

Similarly, in the light of eternity the Christian will contemplate his nation with agony, as a destroyer of children, the wielder of monstrous threats, and the planner of genocide, as well as an expression of common concern and community responsibility, more efficient, more widespread, and less discriminating than the church. A man's enemies, as Jesus said, shall be those of his own household. In the light of eternity we must see our own church, our own state, our own friends as our deadly enemies whom we must love and for whom we must suffer.

Action

These formulations, you may say, are all very well, but what shall we do? Each person must find the answer to this question in the light of his own agony. For the Christian ethic flows from the agony of the cross, repeated continually in the life of man. Out of the agony can come sur-

prisingly different answers. For some it is to stay home and mind their own business, to be little centres of life and joy and cheerfulness. For others, it may be to go on doing what they are doing now, to do their duties in their small ways as they see them. For others it may mean a revolution in their way of life. A peace march, a freedom ride, a new job, a renunciation of even church and state, and any or all of these may be wrong as well as right. But we can at least ask at the end of each day, "What have we done for man?" And what we have done for man we have done for God.

1961 CENSUS OF LARGER RELIGIOUS DENOMINATIONS COMPARED TO 1951 RECORD

The Largest Denomination

The largest denomination reported was Roman Catholic, representing 45.7% of the total population in 1961, with a population increase of 37.5% in the 1951-61 period. The United Church of Canada was second with 20.1% in 1961, an increase of 27.8%. The Anglican Church of Canada was third largest with 13.2% in 1961, with an increase of 16.9%. Among the larger religious denominations the Pentecostal and the Lutheran Churches showed the highest rate of increase over the 1951-61 period with 51.2% and 49.0%, respectively.

By Provinces

In 1961, Roman Catholics were the largest group in Newfoundland (35.7%), Prince Edward Island (46.1%), Nova Scotia (35.3%), New Brunswick (51.9%), Quebec (88.1%), and Ontario (30.3%). The United Church of Canada was the largest in Manitoba (29.3%), Saskatchewan (32.0%), Alberta (31.5%), and British Columbia (31.0%).

In the 1961 Census, enumerators were instructed to record the specific religious body, denomination, sect, or community, reported in answer to the question "What is your religion?" Thus the figures do not measure church membership or indicate the degree of affiliation with any religious body.

	Numerical Distribution		Percent Increase	Percentage Distribution	
	1961	1951	1951-61	1961	1951
Total ...	18,238,247	14,009,429	30.2%	100.0%	100.0%
Anglican Church of Canada	2,409,068	2,060,720	16.9	13.2	14.7
Baptist	593,553	519,585	14.2	3.3	3.7
Greek Orthodox	239,766	172,271	39.2	1.3	1.2
Jewish	254,368	204,836	24.2	1.4	1.5
Lutheran	662,744	444,923	49.0	3.6	3.2
Mennonite	152,452	125,938	21.1	0.8	0.9
Pentecostal	143,877	95,131	51.2	0.8	0.7
Presbyterian	818,558	781,747	4.7	4.5	5.6
Roman Catholic	8,342,826	6,069,496	37.5	45.7	43.3
Ukrainian (Greek) Catholic	189,653	191,051	-0.7	1.0	1.4
United Church of Canada	3,664,008	2,867,271	27.8	20.1	20.5
Other	767,374	476,460	61.1	4.2	3.4

WORLD ROMAN CATHOLIC GROWTH

Vatican sources have reported that the number of Roman Catholics in the World has more than doubled in the last 80 years. Growing slightly faster than the world population rate, an unofficial estimate placed the number of Catholics in 1960 at about 490 million, compared with 211 million in 1880. World population during the same period rose from 1,324,000,000 to 2,930,000,000.

[EPS]

PROTESTANT DENOMINATIONAL TOTALS

(These figures are presented here with a purpose in mind. They tell a story of growth chiefly among Baptists and Methodists. Why did the "little people" of these Communion, first rated as sects, multiply so fast? This is a good question for all concerned about the slow progress of the ecumenical movement in the U.S.A. and Canada. J. R. M.)

An estimated 90 per cent of Protestant church members in the United States are accounted for in 23 denominational groupings or "families."

Latest figures in the 1963 *Yearbook of American Churches* shows the following Protestant "family" totals (parentheses show number of bodies reporting):

Baptist (28), 21,396,223; Methodist (21), 12,632,442; Lutheran (15), 8,340,183; Presbyterian (10), 4,327,261; and Christian Churches (Disciples of Christ) (2), 4, 047,466.

The yearbook divides U.S. religious groups into six major divisions and gives the following totals:

Buddhist, 60,000; Old Catholic, Polish National Catholic, and Armenian Church of North America, Diocese, 572,897; Eastern Churches, 2,800,401; Jewish Congregations, 5,365,000; Roman Catholic, 42,876,665; Protestant, 64,434,966.

The top 10 U.S. denominations as of the end of 1961:

Methodist Church	10,046,293
Southern Baptist Convention	9,978,488
National Baptist Convention, U.S.A., Inc.	5,000,000
Protestant Episcopal Church	3,269,325
United Presbyterian Church in the U.S.A.	3,242,479
National Baptist Convention of America	2,668,799
Lutheran Church—Missouri Synod	2,464,436
United Lutheran Church in America*	2,390,075
American Lutheran Church	2,295,188
United Church of Christ	2,254,835

*The United Lutheran Church in America has since merged into the Lutheran Church in America.

PREACHING IN AN AGE OF CONFORMITY

REV. J. A. DAVIDSON, *Kingston, Ontario*

The Common Speed

A few years ago C. S. Lewis suggested that "an essential part of the ordination exam. ought to be a passage from some recognized theological work set for translation into vulgar English," and he added, "Failure on this paper should mean failure on the whole exam."

Then he declared, "The vernacular is the real test. If you can't turn your faith into it, then either you don't understand it or you don't believe it." (To that I would add the requirement that an ordinand translate into the vernacular three of his own academic essays, one at least to be in systematic theology. Three years of writing theological essays does have a corrupting effect, and every young minister should be made aware of that right at the beginning of his ministry.)

Professor Lewis has there underscored one of the major problems in preaching today, the problem of proclaiming the Gospel, which (to use the over-simplifying terminology of Riesman) has an "inner-directed" emphasis, to the typical "other-directed" person, the person caught up in the numbing conformities of our time.

The preacher must seek to effect the impingement of the Gospel on what the older psychologists called the "apperceptive mass" in the mind of the hearer, that patterning of knowledge and sentiment and anxiety which determines the response of the person to new facts and new stimulations. It is surely obvious that this can be done only by the use of "vulgar English". (Karl Barth has said, "The Christian need not be afraid of having to speak 'unedifyingly'.")

The Integrity of the Gospel Witness

But when a preacher uses the vernacular he is tempted, often unconsciously, to water-down the Gospel and add extraneous flavours to make it more palatable to the conformist in the pew. His great problem is to effect creative impingement and at the same time maintain the integrity of the Gospel witness—and that is not an easy task.

There are few preachers who can proclaim the Gospel, with all its offence and angularity, if they do not spend long hours in serious study and long hours writing and re-writing sermons. (With most of us it is only in painful re-writing that we achieve effective vernacular expression.) The preacher may not wish to take a full manuscript into the pulpit, but it is almost certain that if there is not much study and much hard, careful writing and re-writing behind his preaching he will give his people pretty thin gruel.

It is only through the demanding, time-consuming disciplines of study and writing that the preacher, without compromising himself, can do anything about resolving the increasing tension between the Gospel and the dominant moods of modern man. And, after all, it isn't really a sermon if the hearer doesn't get something, something of the heart of the Gospel, to take home with him.

AN EVANGELISTIC PROGRAM FOR THE LOCAL CHURCH

REV. G. B. MATHER, *Saskatoon, Sask.*

Introduction

Should a local church have an evangelistic program? Some would answer No. These people react against evangelism because of the excesses of certain evangelistic groups and sometimes they oppose the idea of a *program* as an intrusion of organization into the sacred territory of the human soul. We can and indeed should appreciate these hesitations and guard against the dangers to which they point. But we dare not dismiss evangelism itself nor can we afford to disparage those organizational forms that make evangelism effective. The minister, with his elders and workers are called to "test everything; hold fast what is good" (Thess. 5: 21), and to courageously prepare a strategy of outreach into the local community. In this article I need not describe in detail forms of organiza-

tion, which have been set forth in the booklet *Evangelism in the Local Congregation* by W. G. Berry, and in a number of larger books. My purpose is, rather, to outline briefly two main elements of evangelistic strategy for any church, large or small.

(1) Planned Lay Visiting

One of the great discoveries of the modern church is the value of planned lay visiting. This phrase comprises three important ideas: visiting, the necessity of which cannot be doubted when one reads Jesus' picture of the last judgment (Matt. 25: 31) or James' statement of true religion (James 1: 27); the laymen, whose distinctive ministry is being realized afresh; and planning, without which nothing is done effectively. Visiting may be carried out in various ways and for different purposes. A local church can well progress from casual to purposeful visiting and should not stop short of visiting for an evangelistic objective.

The way needs to be carefully prepared. A first essential is to know names, addresses, telephone numbers and church loyalties, if any. In small rural communities people know each other well, though even here there is a danger of overlooking persons such as transient labourers or of "writing off" those who have been unresponsive in the past. In larger communities a long list of names can be compiled from records of baptisms, marriages, funerals and pastoral calls, membership rolls of church organizations, voters' lists and other lists that can easily be secured. In large urban centres a periodic interdenominational religious census is required in addition to the sources of information just mentioned.

A preparation in spirit is needed as well. It is all too easy for church people to acquire a censorious attitude toward those who have been indifferent to the church, do not contribute financially or live in unapproved ways. This attitude must be overcome in favour of interest, concern and a conception of the gospel as something to share.

It is natural and right that a church should do a good deal of friendly visiting to invite people to services and for other than directly evangelistic purposes. Contacts of this type have been called "pre-evangelism", or some would use the term "public relations". Without such a basis of acquaintance evangelism is not likely to get very far.

But friendly visiting alone is not enough. People stay away from church because of very real problems and misunderstandings that need to be dealt with before they can come. These barriers are likely to be far more formidable than the faithful churchman realizes. A sense of guilt about non-attendance may be itself an obstacle. Even were it possible to persuade such a person to attend he could probably derive no benefit until the underlying difficulty had been removed. For the visitor to concentrate too narrowly upon "getting people to church" is self-defeating. This points to the need for training visitors to visit effectively. The booklet *When Christians Call* by W. G. Berry provides much helpful guidance along these lines. *Effective Evangelism* by George E. Sweazey is probably the best all-round book dealing with this and other forms of evangelism.

We need not go into details about visitation programs here. Let me state emphatically my belief that there is an important place for their judicious use. The Sector program has demonstrated what can be accomplished by thorough organization directed along the lines of stewardship training. Friendship Evangelism is a well-worked-out plan, not to be confused with general friendly visiting, designed to use the organizations of the church evangelistically. Visitation Evangelism is better known and has been used with excellent results by thousands of churches of different

denominations in North America and beyond. It is nothing less than remarkable how these programs, properly used, enable the layman to make his witness and to fulfil a duty he often feels more deeply than his minister realizes. Here are some of the ways in which a good program strengthens and guides the layman:

- (a) It makes a general responsibility specific.*
- (b) It instructs him how to make the approach and, in a general way, what to say.*
- (c) It teams him with a well-chosen partner.*
- (d) It draws him into the company of other men with a common purpose.*
- (e) It reminds him of the visiting of other laymen, including Jesus' disciples.*
- (f) It assembles pertinent information about families.*
- (g) It sends him with the commission and authority of the church.*

These programs serve as an avenue for all the consecrated concern a church can muster and they stimulate that concern greatly. Those who distrust them as techniques can be assured that they are only superficial when used in that way.

(2) Fellowship Groups

It must be granted that visitation programs have their dangers. Their very success may prove to be a hazard if they enlist more people than the church can minister to. The congregation itself is usually an unwieldy instrument and is often ill-prepared to receive converts who have high hopes combined with great needs for spiritual nurture. Tom Allen has described vividly such a situation in *The Face of My Parish*. A smaller group is needed for the care of those enlisted. I am not sure that "Fellowship Group" is the best possible term, but it will do until a better one is offered. Such a group should include both study and prayer in its activities, and it should be turned outward in concern and service. Donald Benedict of the Chicago City Mission says that essential to such a group is *Bible confrontation*—a stronger term than Bible study—and that this must be complemented by *confrontation with the world*.

In many churches such groups depend on the minister. However, a number of churches have found that the minister need not be present, indeed that his presence as an "answer man" is likely to inhibit discussion. An alternative is for the minister to attend periodically to deal with unsolved problems.

The groups now being formed in great numbers for study of *The Word and the Way* ought to serve an evangelistic purpose, and they can do so if they are turned outward in concern for others. A member of one group said they counted it a lost meeting if no objections were raised or doubts revealed—a probable sign of vitality. In one church the minister has a weekly study period with his elders, after which the elders conduct groups in their districts. Several rural ministers have found a ready response when they suggested house gatherings in outlying districts.

One concerted effort to establish Christian fellowship in small groups has taken the form of house churches—an enterprise that deserves close consideration.

A Program in Two Parts

Visiting and fellowship groups therefore complement each other and together constitute a normal program of evangelism for a local church.

This conviction is the basis for a plan now being promoted in the Saskatchewan Conference whereby local churches are urged and assisted to reach out of their communities. I have spoken of the group as a place to nurture those enlisted in visitation but a visitation program could as easily grow out of the concern of the group. The details of organization may vary widely.

I have mentioned only two of many possibilities for evangelism because these seem to be particularly relevant at this time. Let us use them to the full during 1963.

PROTESTANTS vs. ROMAN CATHOLICS IN THE UNITED STATES

A table shows that Protestants were 27 per cent of the total population of the U.S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.2 per cent in 1961. The Roman Catholic population increased from 16 per cent in 1926 to 23.6 per cent in 1960 and declined slightly to 23.4 in 1961.

A MESSAGE FROM THE CANADIAN COUNCIL OF CHURCHES TO POPE JOHN XXIII AND THE VATICAN COUNCIL. NOVEMBER, 1962

Your Holiness, Reverend Fathers and Brethren:

The Canadian Council of Churches, now assembled in Yorkminster Park Baptist Church, Toronto, sends you greeting in the name of our common Lord, Jesus Christ.

We rejoice at the signs of the Holy Spirit's presence and ministry in your Second Vatican Council. We note your concern for the renewal of common worship and for the universal mission of the Church as God's apostolic people in every nation and every realm of human existence. Like you, we are in the midst of an exhilarating revival of Bible study and theological exploration. In a manifest climate of increased love, concern, and trust, God is helping you and us to know and understand one another.

We believe that through the ongoing high-priestly work of Christ Jesus the ascended Lord all these things will assuredly minister to the healing of the nations and the gathering together in one of the scattered children of God.

Let us pray for each other as did the Apostle Paul for his fellow believers at Colossae:

"May you be strengthened with all power, according to God's glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints. He has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

"He is the image of the invisible God, the first-born of all creation; for in Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through Him and for Him. He is before all things, and in Him all things hold together. He is the head of the body, the Church; He is the beginning, the first-born from the dead, that in every-

thing He might be pre-eminent. For in Him all the fulness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross."

**EXCERPTS FROM THE ADDRESS OF POPE JOHN XXIII TO THE
JOURNALISTS COVERING THE VATICAN COUNCIL—
OCTOBER 13, 1962**

REV. A. C. FORREST, *Toronto*

"... Your responsibilities, gentlemen, are great. You are at the service of truth and you come up to men's expectations in so far as you serve it faithfully. We speak purposely of the expectations of *men*—of men, that is, in general—for though the press may have at one time reached no more than a select few, it is obvious that today it directs the thoughts and feelings and emotions of a great part of mankind. For this reason, the distortion of truth by the organs of information can have incalculable consequences.

"There is admittedly a great temptation to pander to the taste of a particular section, to be more concerned with speed than accuracy, to be more interested in the 'sensational' than in the objective truth. And so undue prominence is given to some incidental detail and the reality is softpedalled in the way an event is presented or a situation, or an opinion, or a brief is summed up. That, of course, is a way of obscuring the truth, and, if it is serious in any context, how much more so is it when it is a question of the most intimate and sacred matter of religion and the soul's relationship with God!"

"An ecumenical council has naturally external and secondary aspects, which can easily be used to satisfy the curiosity of an importunate public.

"It can also, in the long run, exert a happy influence on the relations between men in the social, and even in the political, sphere. But it is essentially a great religious event, and it is our earnest desire that you should help to make this fact well known. This will show you what tact and discretion, what care for understanding and accuracy, one may rightly expect here of a reporter with the honour of his noble profession at heart. We ask of all of you an effort to understand and to make others understand that these solemn conciliar sessions are primarily religious and spiritual.

"By means of the conscientious fulfilment of your mission as reporters on the council, we look forward, gentlemen, to very happy results as regards the attitude of world opinion towards the Catholic Church in general, her institutions, and her teachings. Deep-rooted prejudices can exist on this subject in different areas—and in particular where people do not enjoy faithful and objective reporting. These serve to keep alive in men's hearts pockets of resistance, of suspicion, and of misunderstanding, the consequences of which are regrettable for the advancement of harmony between men and nations.

"These prejudices rest most often on inaccurate or incomplete information. People attribute to the church doctrines which she does not profess, people blame her for attitudes which she has taken in definite historical circumstances, and they unjustifiably generalize those attitudes without taking into account their accidental and particular character.

"What occasion could be more fitting, gentlemen, than an ecumenical council, to establish true contact with the life of the church and to gain information from responsible sources which clearly reflect the thought of the episcopacy and of the universal church here assembled! The mere announcement of the council has aroused in the whole world a remarkable interest to which you have largely contributed."

"And even yesterday—we must congratulate you for this—it was thanks to your presence and to your often difficult work that, for the first time in history, the entire world was enabled to take part in the opening of an ecumenical council, directly by radio and television, and also by the press reports. It is our earnest desire that your accounts should arouse the friendly interest of the public in the council and help eventually to correct mistaken or incomplete views of it.

"You could make it known that there are no political machinations afoot. You will be able to see and to report the true motives which inspire the church's action in the world, and bear witness to the fact that she has nothing to hide, that she follows a straight path without any deviations, that she wants nothing so much as the truth, for men's happiness and for a fruitful concord between the nations of every continent. And so, thanks to you, many prejudices can be dissipated. In serving the truth you will at the same time have assisted that "interior disarmament" which is the absolutely necessary condition for the establishment of true peace on this earth.

"These, gentlemen, are our hopes, our incentives and our desires . . ."

A ROMAN CATHOLIC PRAYER

(From "The Methodist Recorder," London, England, Nov. 22, 1962)

Each day at the beginning of their session, all the members of the Council join in a prayer (in Latin) which might be rendered in English as follows:

*O Lord and Holy Spirit, behold us present before Thee.
Captive tho' we be in Sin's fearful power,
Yet gathered with set purpose in Thy name.
Come to us, be with us.
Yea, enter and take Thy abode in our hearts.
Teach us each act we must do, each step we must take.
To what end we must attain,
If by Thy help we are to please Thee in all things.
Do Thou alone prompt and perfect our judgments.
Thou, who alone with the Father and His Son,
Art most high in the glory of Thy Name.
Suffer us not to disturb the fit and proper order,
Thou, whose delight is justice in all things.
Let us not turn aside into evil through ignorance;
Let not favour affect us;
Let not regard for advantage or for persons corrupt us.
Only give us Thy grace,
That we may be effectively joined unto Thyself;
That, being one in Thee,
We may in nothing deviate from the truth.
And, as we are gathered in Thy Name,
So let us ever hold fast our true course
Guided always by due and holy reverence for Thyself,
To the end that, in this place,
Our resolutions may in nothing dissent from Thine,
And in the time to come,
We may obtain the eternal reward of work well done.*

RELIGION SHOULD INCLUDE POLITICS

(Excerpts from an article by the REV. DAVID EDWARDS, in "Church Times," London, England)

Changes

Contemplating the social and economic changes, the world revolution progressing quietly but surely, and looking ahead to Britain's probable entry into the Common Market and the moral choices this will place before the nation as its wealth increases, Rev. David L. Edwards writes:

"What can a Churchman do about British politics? It strikes me that we need to face up to this business of 'getting involved in controversy.' There is such a desire among most priests and Church gatherings to stay out of controversial politics that the Church runs the risk of not being noticed at all.

"Of course the clergy must be discreet, and the Gospels warn us against identifying the cause of God with some temporary Caesar (or rebel)—but the Gospels are also rather clearly against platitudes where the call is for prophecy. against religion which by being 'safe' has lost its savour.

When the Church Speaks

We should, I suggest, be in a healthier condition if a revived study of Christian ethics could encourage us to ponder more deeply just what the Church is supposed to do when it is challenged to pronounce *as a Church* on some great social question. When a church is asked to speak, the first thing to do, surely, is to face the rival political recommendations and hear them patiently.

"The third thing is to lay these pronouncements of our day beside the Bible, with an intensely solemn, prayerful sense of the Eternal's call to his Church. If the Bible stays silent about the principle involved, then let us hold our peace. If the Bible speaks, then the fourth thing is to Have courage—'and, having done all, to stand'."

The Layman's Witness

"But usually Christian service matters more than Christian pronouncements, and the main burden of Christian witness in the world must always be carried by the scattered laity. There is the obvious need for more Christians who are M.P.'s, town councillors, etc.; their daily work is the bulk of "what the Church does" about politics. There is also a need for more study and discussion by laymen who want to take stock of their duties before plunging into the political fray.

"Christian political discussions should not aim at producing a Christian party line. May Britain continue to be spared the 'Christian' parties of post-war Europe! At present, in Britain, a Christian may support any or none of the three main parties. But Christians can, and do, agree about many things. And Christian discussions can, and do, inject fresh vision and energy into the activities of the different parties. As a matter of history, many of the key men and movements in British politics began life within the British Churches, and at the present juncture there is plenty of rethinking to be done both by Christians who are conservative and by those who are radical by nature (or grace)."

IS THE CHURCH TOO SLOW?

REV. J. R. MUTCHMOR, TORONTO

A Real Question

This is a valid and timely query. The question about our outmoded Church was raised at the Conference on the Church and Economic Life, Pittsburgh, November 8th to 11th, 1962. A similar enquiry was made about government.

The general answer of the Conference was unfavourable both to Church and Government. Both, it seems, are using old forms and methods. Like the "classical" based system of education, these older forms need revision. Industry and business are alert. Here changes have been made. It is time also for the Christian Church to develop new techniques.

In recent years, particularly in the U.S.A., several books bearing on this subject in a general or background way, have been published. Most of them are now available in paperback editions. More ministers and lay leaders should read them. Included in the list are: "Organization Man" by Whyte; "Lonely Crowd" by Reisman; "The Noise of Solemn Assemblies" by Berger; "God's Colony in Man's World" by Weber.

Vance Packard has contributed a "Four-some": "Hidden Persuaders"; "Status Seekers"; "Waste Makers"; and in 1962, "The Pyramid Climbers."

Many modern novels parallel these more topical books, such as "Cash McColl"; "The Lincoln Lords"; "Executive Suite"; "The Man in the Gray Flannel Suit", and so on.

Open Windows

It is granted that these and similar publications are not in the University or Theological textbook class, but they do open windows on the modern scene.

Most important of all, however, is the need to raise and answer the question about the Christian Church being outdated. Granted, its message is timeless and eternal. The need to make it timely and relevant must not be neglected. The eternal must ever be related to the contemporary; the New Testament to the newspaper.

And our concern at this point is made more vital and urgent because of the dawn of the Space Age. Scientists claim rightfully that the amazing present discoveries open up new vistas of thought and action not paralleled since the Age of Discovery 500 years ago.

Top Priorities

Now is the time for the Christian Church to add to her list of top priority objectives. She has such ones as the ecumenical movement, contest with Communism, and a new sense of Mission in under-developed countries. A few more of equal or at some points greater significance should be considered.

A list of other top priority matters might include a new and creative relation of the Christian Church to modern industry, business and finance. Here the subject of automation illustrates an area of human vs. machine values. Again, there is need for the Church to rethink her relation to modern science. Most urgent of all questions is the very complicated one of the Church and War.

Is the Church too slow? At present the answer is "yes." That is not good enough. Let the Church become more alert. Let the Gospel of Jesus Christ be made more relevant. Let the Church not waste any more time trying to answer questions no one is asking. Let her rather proclaim God's will for our time and in terms of His love revealed in Christ, let the Church make clear on both the old and the new fronts of life, the way of Salvation for men and nations.

CHRISTIAN LAYMEN ABROAD

(From the World Council of Churches Letter about Evangelism, Nov. 1962)

Today there are many thousands of Christian laymen among the millions wandering along the air and sea roads of our world. Certainly many Christians going abroad have only a loose contact with the Church and a broken relationship to their faith particularly if they come from the West. But there must be others: committed laymen, loyal members of their churches, Christians living in their faith. What is their role in world mission?

Laymen in Mission

As the brief glance at the history of the Ancient Church suggests, there has always been an important role for laymen in mission—and by laymen we mean those going abroad in a “secular” capacity. The Protestant Missionary Movement owes much to such Christians who have neither been sent nor been paid by a missionary society. Was it not a German watchmaker who evangelized in East Java before any organized missionary work was heard of? Was it not an English shipwright who prepared the way for missionaries in Jamaica? Was it not an African slave who brought the Gospel to Sierra Leone? The growth of Christianity in South India—and indeed beyond—has to a considerable extent been furthered by the immigration of Tamil speaking Christians and Christians of the Tinnevely area. Both groups were forced by economic pressure to leave their home villages and to emigrate to other regions of India (Genesis 12: 1). There they formed an evangelizing nucleus in their new neighbourhood. More recently Sir Kenneth Grubb, for instance, established a small scale Christian business exchange and appointment bureau in London. Through contacts with businessmen mainly in Latin America he was regularly advised on vacancies in local branches of British firms. In Britain Sir Kenneth passed on the information to training centres and other places where Christians with appropriate qualifications were available. In this way it was possible to place many keen Christians in key posts overseas.

Key Positions

All these new tasks in mission throughout the world have one common characteristic: they put laymen in the key position. None of these challenges can be met without the missionary witness of Christians who go right into these situations. This does not mean the end of the ministry of “professional” missionaries. On the contrary, increasing numbers will be needed in the future to follow up the work of laymen, to deepen the understanding of the Christian faith, to help build up a church and so on. But the spearhead of Christian missionary presence is the layman. Only a Christian scientist or technician can relate his faith to a scientific and technological world. Only the Christian in a secular job who lives in the situation itself can reach people in similar situations, identifying himself with their lives.

THE OLD AND THE NEW

REV. MINTON JOHNSTON, *Chairman,*
National Religious Advisory Council of the CBC, Toronto

What has the National Religious Advisory Council been trying to do for twenty-five years over the CBC?

The First Purpose Is Worship, the Appeal to the Soul

It is not worship by a choir, congregation and minister in some far-off place. It is rather worship led by a choir, congregation and minister in which the listeners are part of the worshipping congregation. By means

of the best that can be found in religious music, ritual and in consecrated leadership, Church of the Air seeks to lift up our hearts to God.

A speaker from Britain declared that he disagreed with the prevalent opinion that evangelism is the first task of the Church. It is not evangelism but worship, he said. Evangelism is a means to an end, worship is that end. Evangelism will finally pass when earth passes but worship is eternal. Evangelism is the gateway into the temple of God, worship is dwelling in that temple.

What Worship Is

It is not easy to define worship. It is certainly more than words, postures, praises or prayers. It is the outgoing of the heart to God in love, adoration, awe and delight. It is the illumination of the soul by the light from heaven so that we do see the King in His beauty, albeit through a glass darkly. It is the adoring response of the soul to the glory and wonder of the King of kings.

There are few of us who can really worship alone or without assistance. Yet there are so many lonely people in our country, so many shut-ins, so many who are isolated by distance from their fellows. There are so many who seem to have no one and nothing to help them, whose lives seem commonplace and perhaps a little drab.

It is the purpose, prayer and privilege of Church of the Air to bring us all into a community of worshippers and by the best means that can be found to help us see the eternal mysteries and the eternal glories and bow ourselves in true adoration.

"THE TREMENDOUS FACT"

(Excerpts from an address reported in the December 1962 "Interchurch News," New York by BISHOP LESSLIE NEWBIGIN)

The Longing for Peace

The longing for peace is very deep in men's souls today and this is not only, I think, simply the fear of war, though that indeed is surely something to be taken with the most deep seriousness. There is a longing also for some structure of meaning by which life can be understood and lived with some stability.

Old structures that gave meaning to life for former generations are being destroyed in every part of the world. Old securities are being taken away and the stable societies to which so many men look back with nostalgia are gone and will never be reconstructed. That is all in God's hands, God who shakes the things that can be shaken in order that things which cannot be shaken may remain. But, if we are to be God's messengers today, we need to be able to speak to that longing for peace.

On God's Terms

Surely we know that peace cannot be had on our terms but only on God's terms. Therefore we cannot just say "peace, peace." But surely also we cannot speak to man unless we are able to speak to that longing for peace out of our own sure knowledge of the peace of God.

Only Christ can create a fellowship strong enough to endure the tensions of the Cold War, a fellowship in which both righteousness and peace are present, a fellowship in which these deep and terrible differences are not glossed over in a mush of superficial friendliness but faced in honesty, and yet in which there is forgiveness.

At the heart of all true mission there is the presence of the living Christ, personal communion with him, joy in him, adoration of him. True missionary zeal, abiding, enduring missionary zeal, is the overflow

from a heart overwhelmed by the goodness of God, the loveliness of God. But that *can* go out of it, and then we become mere proselytizers, mere peddlers of our own wares.

There is no place at which renewal is more fundamental, more essential than this—that at the very heart of all our service there should be continually renewed, continually deepened by a life of disciplined prayer this inward personal communion with Christ, joy in him, who is the Lord and Saviour of all.

THE CHURCHGOING SKEPTIC

(Condensation of an address delivered to the 20th General Council, London, Ont., Sept. 1962 by REV. PETER GORDON WHITE, Toronto)

There is among us the churchgoing skeptic.

Among the skeptics of the New Testament there are two groups easily discerned. There is the skeptic on the outside. Paul met this type in Athens. These skeptics listened to him with an air of superiority. But it is the skeptic on the inside that is of more interest to us, tonight. This kind of skeptic listened to John the Baptist proclaiming Jesus Messiah. The New English Bible suggests that these skeptics "had rejected God's purposes for themselves."

When the message was delivered that God was doing something that was immediate, that was new, that was going to cut through the forms that they had known, they rejected it.

God Working Now?

That God worked? Yes. That God had worked heretofore? Yes. That God works *now*, and is about to make known the miracle of his own purposes to be realized in human life *now*, this brought the skeptical response from those good people on the inside. The idea of a messiah was part of their heritage. They were so familiar with it all that they just didn't hear anything new.

People like this, I submit, are still with us.

This kind of person poses a peculiar problem. He does not resist, so we can't carry on a fruitful debate with him. We can't have the give and take of dialogue. He does not have obvious material needs. He has all of life's necessities: shoes, food, and TV. He need not be beholden to us. The church cannot go to him as Lady Bountiful. He doesn't draw on our funds, indeed he contributes to our funds.

Christian Muddleclass

You might say that he's the undeserving poor. His poverty is not immediately visible. Some would say, "you are talking about the great Canadian middleclass." Maybe. If so, it is the great Christian muddleclass, not sure what this Christianity is, but part of it, and close to it. They "belong", in one sense of belonging.

In many respects it is these people who present the church with one of her most difficult problems. First, because these people *are* the church. Second, because their predicament never manifests itself as a disaster like a flood, or a fire, or famine. There is never any dramatic reason for launching a mission or a rescue to the person who presumably would be on the fire brigade himself.

Who is this person who is with us and not with us? Where is he? What is his main attitude to the church?

What I am about to perpetrate on you, Moderator, and on the Council, may not be poetry, but it could be verse. It is a parody inspired by that arch-skeptic, George Bernard Shaw.

The Lament of the Churchgoing Skeptic

- (1) *We've grown accustomed to
God's grace,
It's hard to know where we
begin.
We've grown accustomed to
the word
That we've so often heard,
The hymns, the prayers,
Who hears? Who cares?
They're so familiar to us now.
Like breathing out, and
breathing in.
We wallow in contentment,
Our success? It's in the banks!
Why shouldn't we remain
secure?
On Sunday we give thanks
That we are not as other men,
Not a bit like them,
We're men who
know our
place.*
- (2) *We've got the every-member-
plan.
Last year we raised our
M & M.
We seldom miss communion,
That is socially quite wrong.
(But just between us, brother,
It's so cliché, and so long)
Why can't we
Take it all as read,
and stay at home, in bed,
and read of
outer
space.*
- (3) *Our boys are in the Tyro
group.
Our girls are singing in the
choir.
Our wives convene the
fashion shows,
And run the U.C.W.
You can, of course, indulge
them all
So long as they don't trouble
you
With their ham
And scal'ped potatoes,
And that preacher's
grinning
face.*
- (4) *We're so accustomed to that
place
Where people go when
Sunday comes.
It was there we went to
Sunday School
Right up till we were ten,
By that time we had learned
it all,
We'll never go again.
Besides we have our Bible—
The Book we Trust
and dust,
Though we can
never seem to
find the
place.*
- (5) *We've grown accustomed to
the face
That Sallman painted of
our Lord.
He's a most attractive Jesus,
With a noble Aryan brow,
We never think of Him as
Jew
(It don't seem right somehow)
He's just a regular
Sort of guy
Who sits up in the sky
To watch the
Populace.*
- (6) *Yes, we've grown accustomed
to it all:
Abundant living at its best.
We're very grateful for
religion,
Yet while we're busy getting
more
The dividends are less.
Somehow there's something
missing
As time goes by
And we grow older,
Trying hard to keep the
pace.
Is this pretending
Never ending?
Or do we
Meet him
Face to
Face?*

I submit that this bit of doggerel, for which I apologize, catches up something of what I feel we will discover in our churches if we will listen to the people.

People can't live a faith they don't know, and they can't know a faith they don't live.

Reasons for Churchgoing

Then why does the skeptic come to church at all? There are many answers. Some of them are sociological answers. It's the thing to do in our society. But that's a cynical answer. Certainly, there are social pressures to go to church, to belong, and to support the organization. I don't think they are the main ones in bringing the churchgoing skeptic into the congregation.

I believe the real answer is a *hope* and a *longing*, as I tried to suggest in my doggerel. There is a pressing question: "When will this life of mine have meaning?" There is a longing to know God: "If the Christian gospel has real meaning, and if at the heart of its meaning is the revelation of God in the face of Jesus Christ, when do *I* meet *him*, face to face?"

He comes, our skeptic, hoping it might be so.

A mediaeval legend says domestic animals kneel on the eve of Christmas. Thomas Hardy, skeptic-poet, retells this in verse and closes it poignantly: "We follow to the stable, hoping it might be so."

This is the clue to the skeptic who comes. He comes "hoping it might be so." He has paid the money to buy the bricks to build the church that is called the House of God. Intuitively he longs for it to be true in some meaningful way for his own life.

He is a believer because he has a great need to believe. And he is a skeptic because his needs outrun his faith. Intuitively he knows that the good news is addressed to him.

RECRUITING AND EVANGELISM

REV. H. W. VAUGHAN

Board of Colleges and Schools, Toronto

Some Facts

The statistical facts about the supply of candidates in training for the Ministry of the Word and Sacraments confront the United Church of Canada with a challenge both to its programme of recruitment and to the basis of its faith. Within those statistics are ugly facts of failure, of false motivation, of a partially committed ministry and an equally uncertain discipleship in the whole church. The most significant thing about the vacancies with which we may be faced in increasing quantity is that they cannot be met by simply discovering an adequate number of bodies to receive training, reside in manses and occupy pulpits. St. Paul might well interrogate the church of his day "How shall they hear without a preacher?" We should not only echo his question but add (even though it be presumptuous), How shall they preach without a gospel?

The Efficacy of Prayer

The heart of our problem in this matter of ministerial candidates appears to reside in two main points of failure. First and foremost, as a church we have lost our faith in the efficacy of prayer. Until that is either recovered for us or by us we will be without that source of spiritual vitality which alone makes possible the realization of our envisioned goals. There is no substitute for this activity of prayer. Nor do I mean to suggest that prayer in this context is a method of advertising

our need by mentioning it in prayer so that the listening membership will hear us talking to them. Nor would I see the process as adequately described as a psychological method of prodding peoples' memories. It is rather an honest, agonizing search for the release of that kind of spiritual power which alone adds relevance to our most consecrated efforts.

Commitment

Second, we need to look again and with a new earnestness of purpose at our whole programme of evangelism. So many of our efforts in this direction have tended to be associated with techniques that are outmoded that in revolt preachers have turned to the other extreme, and now often proclaim what passes for the Word of God with little apparent concern for either decision or commitment on the part of the hearer. Surely we cannot stop short of the production of disciples whose sense of the love of God as given to them in the life, death, and love of Jesus Christ constrains them in love to share this truth not as a proposition to be believed but as a life to be given and a love to be shared.

Men and women are not going to be redeemed by church services no matter how cunningly devised, nor brought to the mind and spirit of Christ by moral pronouncements no matter how incisively worded. It will only be as they are confronted with the heart of the gospel in an event as compelling and as surgical as Calvary that they will behold and be compelled in love.

What I am pleading for here is not just a new concern on the part of the church for numbers in the ministry, but a new awareness of the kind of commitment which we must have in people who have the competence to receive training and fulfil the call of God which comes to them, not only in a sentimental assent but in accepting the disciplines through which the Church under the Holy Ghost tests and finalizes that call.

CHRISTIAN CHURCHES IN CANADA

Religious Denominations in Canada

CENSUS OF	1921	1931	1941	1951	1961
	%	%	%	%	%
Anglican	16.0	15.7	15.2	14.2	13.2
Baptist	4.8	4.3	4.2	3.8	3.3
Lutheran	3.3	3.8	3.5	3.3	3.6
Mennonite .....	.7	.7	1.0	.9	.8
Pentecostal .....					.8
Presbyterian	16.0	8.4	7.2	5.7	4.5
United Church	13.2	19.4	19.2	20.4	20.1
	54.0	52.3	50.3	48.3	42.7
Greek Orthodox	1.9	1.0	1.2	1.3	1.3
Jewish	1.4	1.5	1.5	1.2	1.4
	57.3	54.8	53.0	50.8	45.4
Roman & Greek Catholic	38.6	41.3	43.4	45.5	46.7
	95.9	96.1	96.4	96.3	92.1

Note: In 1921 Presbyterian and Methodist were separate. Greek Orthodox included Greek Catholic.

UNITED CHURCH COMPARISON OF YEAR BOOK (under Pastoral Oversight) AND CENSUS

	1961 Year Book	1961 Census	
Total	2,607,168	3,664,008	71.2%
Newfoundland ..	95,838	97,886	97.1%
P.E.I.	23,779	27,395	86.7%
Nova Scotia	137,064	163,633	83.7%
New Brunswick ..	71,936	85,710	83.1%
Quebec	136,301	154,938	87.9%
Ontario ..	1,210,031	1,640,564	73.7%
Manitoba ..	184,169	269,975	68.2%
Saskatchewan ..	229,853	296,253	77.5%
Alberta	262,594	429,636	61.1%
British Columbia ..	284,603	493,608	57.6%

THE CHRISTIAN ON THE UNIVERSITY CAMPUS

REV. B. G. SMILLIE, *United Church Chaplain,
University of Saskatchewan, Saskatoon*

A group of students were planning a supper meeting, at which the topic for discussion was to be, "The opportunities and problems of being a Christian on the University Campus." The student who was asked to lead the discussion demurred, because she felt that although she had been to a United Church Sunday School, had taken part in the girls' programs of our church and had been a faithful church attender, she was not sure that she was a Christian. In the discussion that followed a few evenings later one could see that her frank admission represented the uncertainty of most of the group. Some equated their Christian faith with their church attendance, others felt that if they did have a faith they could not express it in such a way that they would sound convincing to a doubter.

Is this situation a cause for alarm? Most chaplains I think would give a qualified "No." This period of doubt can be taken as perfectly normal in a teenager's life, but this does not mean we can leave the student's faith to drown in an ocean of academic scepticism.

Most Decisive Period of Life

We recognize that the University student is at the most decisive period of his life. At the same time he is having to make these decisions at a time when he is living in a freedom he has never known before. Neither his parents, his high school teacher, nor his home town minister have much influence over him in the university setting. In fact, part of the way he shows his emancipation is to shrug off his home town heritage, including his Christian faith, as something that belongs to his more juvenile life. The student who says he is not certain if he is a Christian, is not certain about a great number of things. He is not sure he will pass his exams; he is not sure if he is taking the right course of study; he is not certain what sort of job he will get when he graduates. He may even be uncertain if the girl he is at present dating is the girl he should marry. If you ever wonder about university being the watershed period of your life just pull out your graduation photograph and nostalgically think of how many decisions you made then that have affected your life ever since. It is not therefore surprising that students are reluctant to make categorical state-

ments of what they believe or what they intend to do until they have thought everything out for themselves. In this setting any adult Christian who is trying to help a student can carry on a very important ministry by listening to his problems, by giving him an answer that seeks to face his doubts, but in such a way that he can take it or leave it.

We must also never forget that our confused uncertain student is a product of our Christian nurture. He has heard our sermons, attended our Sunday School and camps, he has been through our "do it yourself" worship services. Like countless other Christians who have been brought up in the reformed tradition he has been told that where the Word is preached and Sacraments are administered there is the church and so he quickly incarnates the church in the person who does the preaching and who administers the sacrament. So when the service is over and everyone goes home he, with many other laymen, becomes a chameleon Christian leaving the church-paid employee to be the day to day Christian. On Sunday everyone sings lustily "Fight the Good fight with all thy might," but if involved in any sort of skirmish with an unbeliever through the week most Christians find that in fighting for their faith they cannot punch their way out of a paper bag.

Faith in Conflict

To correct this situation the church has embarked on a vigorous program of adult Christian education. But for the campus we need something more radical. We must first catch the spirit of post-war theology that has grown out of the fire of the concentration camp, and of the frontier churches of the East facing a resurgence of old religions. In these situations the church has caught the atmosphere of the catacombs. Theologians like Hendrik Kraemer are calling us to emphasize not the church in its gathered state of worship, but rather as the people of God in the world. Our evangelistic programs should not emphasize the commando raids into the world to bring people into our spiritual ghetto in a church building. We should rather recognize that the church does not have to go out into the world because the church is the people of God already in the world. The most important visibility the church needs is not a geographically located building or an ordained ministry but the people of God recognizing that being a Christian means more than living a good ethical life, but also involves being doers of the Word. To quote Karl Barth in *Church Dogmatics*, "the work of the Holy Spirit as the awakening power of Jesus Christ would not take place at all if the invisible did not become visible . . . The individual Christian can exist only in time and space as a doer of the Word (James 1: 22) and therefore, in a concrete form and basically visible to everyone."

Function of Chaplain and Groups

If the chaplain is to encourage this view he must avoid becoming the ecclesiastical expert. In a specialist world on the campus this is what everyone wants him to be. Many campus Christians will hold the chaplain's coat as he takes on the agnostic but this does nothing for their own Christian muscles. John Duley in *The Christian Scholar* suggests a very helpful role for the Campus chaplain when he says he should be a "teaching elder". "A teaching elder is nothing in his own right. He is something only in relationship to God, whose truth he seeks to teach, and in relationship to the Christian community whose purpose under God he seeks to fulfil. This office of teaching elder reminds him that he is only one elder among many; this means he must lead from the middle, from

among the people." The teaching elder recognizes that the real cutting edge of the churches' witness on the campus is the faculty and students. They are the ones who are involved in the very fabric of the university where this work is done and where the Church through them can become visible.

The Nurture Approach to the Christian Student

What is the best way to equip each campus Christian for his ministry, having recognized the chaplain's responsibility to be a teaching elder? Here is where we face a dilemma, because we notice that there are two divergent views. The one school of thought is that there should be nothing done to stimulate controversy. The devil is already too strong without any Christian leader feeling he has to play the role of the devil's advocate. Christian teaching should therefore encourage the positive Christian confession of the faith, then once the Christian student is strengthened in the faith he can go out to influence others. The strength of this approach is that it gives the bewildered student assurance in an insecure world. The convert to this approach does not say for very long that he is not sure if he is a Christian; he is positive he is, in fact this confidence becomes his badge of honour. The problem with this approach is that it produces hot-house Christians whose friendships are limited to those with similar beliefs. They become a spiritual aristocracy and have little impact on the vast majority of students who are repelled at their pedantic outlook.

The Shock Approach

An alternative is upheld by those who feel that the student coming from the conventional church home has so little faith to lose that he might as well get the shock treatment. He is exposed to lectures which present both the Christian and non-Christian view and then he is left to decide for himself. These groups also offer Bible studies and study sessions on the faith but they are usually so badly attended that they often collapse after a few weeks. No one can accuse this group of a cloistered existence—they are as open as a car port. Enquirers come and go, thousands of questions are asked, but very few Christian answers are forthcoming. When the Christian viewpoint is given it is largely dependent on the Student Christian Movement secretary or the chaplain telling the story.

The solution seems to be to recognize the need for both the confirming of the Christian's faith and the testing of this faith in dialogue with non-Christians. One of the best Christian nurture programs has been initiated by Professor John Coleman through the Student Christian Movement and is now in operation on most of the Canadian campuses. This is a "Faith and Life" seminar program. The students apply to be admitted to this seminar study. If accepted they read four books through the summer covering the areas of Christian doctrine, Bible study, Christian literature and Christian social responsibility, they write reviews on these books and in the fall, under the leadership of a Christian professor they have weekly two-hour seminars based on their summer readings. Students are only allowed to stay in this seminar group for one year, in their senior year they are encouraged to branch out into Christian leadership on their own.

Christian Outreach

But the visibility of the Christian witness cannot be left to small groups. We have a responsibility to confront the university, both to listen

to what they can teach us about the broad panorama of truth and also to take on the humanist and agnostic in dialogue. One way of doing this is through "agnostic week-ends" where a Christian and an agnostic engage one another in discussion. A very effective possibility is to have noon-hour panels on "Tensions for Christians in their Vocation", involving both faculty and students on the panel. The subjects lend themselves to polarities in the presentation. For example, for the lawyer—"Is justice too expensive?", for the doctor—"Is the doctor his brother's keeper?", for the agriculturalist—"the farmer's responsibility to a hungry world", for the engineer—"the scientist's responsibility for his creation", for the teacher—"should we dispense with or improve on Bible readings in the schools?" It is most interesting to notice the time and interest the faculty of all departments will take in arranging such a series. It also gives an opportunity for students to identify with the answers of the speakers, particularly if the polarities of the subject have been well brought out.

Witness of the Holy Spirit

Have we really met the needs of the bewildered student who does not know if he is a Christian or not? We can point him to these programs of Christian nurture and outreach, but we know that the results are not up to us. "It is the Holy Spirit who convicts the world of sin, and it is He who convinces men that the gospel is true. So that in all situations and under all circumstances the evangelist knows that everything he does and says is finally simply at God's disposal to use or not to use in bringing men into discipleship to Jesus Christ."

THE SUBURBAN CHURCH

REV. WESLEY MORRIS
Don Mills, Ontario

What is the suburban congregation? We have been establishing these congregations for the past twenty years. Thousands of words have been written and many more thousands have been spoken about the suburbanite and his church. But what is the suburban congregation? For how long a time is a congregation considered to be suburban? Congregations which are now 50 years old were once considered suburban churches. Is it time, metropolitan growth, or spiritual growth that changes a congregation from suburban to regular?

A few years ago the suburban congregation was marked by its young parents, its large Sunday Schools and its high birthrate. But this is no longer the only mark of suburbia, as many "older" or "retired" citizens are moving out of the centre of the city to the comfort of suburban apartments.

A Congregation Grows

Perhaps one might say that a suburban congregation is a congregation which has not yet become a congregation. This sounds like double talk but we come to realize that a congregation is not built up by just arousing enough interest for people to invest \$200,000 in a building. Nor is a congregation built by having people make religious surveys of a

community: Nor is a congregation built by persuading the community that religion is a good thing and we must do something about it—at least have a church building!

A congregation, if it is to be the body of Christ, if it is to be a living witness of a faith, must grow, and growth takes time. For people to become a congregation there must be time for certain things to happen that will draw them together in mutual concern and understanding. A conglomeration of people can be drawn together on superficial terms—a congregation grows when people are drawn together by something of a deeper concern. Sometimes it is a tragedy that strikes a family of the community; sometimes through worship and study, members become concerned about their responsibility not only to their local issues but to service in the world.

The Strength of a Suburban Church

Here the danger is generalization. But there are marks of the suburban congregation which point to strengths and weaknesses.

(1) A hope in the future—the community is growing, whereas in the inner city (except where rehabilitation is taking place) the community seems to be dying.

(2) Because the community is growing physically there is automatically infused into the life of a congregation great enthusiasm to get things done.

(3) Because of higher educational backgrounds and living standards, the per capita financial contributions are greater.

The Weaknesses of a Suburban Congregation

(1) Impatience. Because one can raise \$100,000 in pledges on a Sunday afternoon, and build a building in six months, we wonder why at the end of a couple of years our church hasn't the qualities of the "old" church we grew up in.

(2) The lack of trained leadership. In a new suburban congregation only about 10% of the charter members have had any real experience in church affairs. Perhaps 40% have been occasional church attenders, and 50% are young people who have been out of touch with the church since high school days, but now with a home and family they are looking for help and guidance to give their children the basic truths they received at home.

(3) *The lack of tradition and loyalty*—The new congregation does not have deep traditions or strong loyalties because of the long associations between members. To many in suburbia the church is just one more community organization. There is not enough depth generated by long association to produce a fellowship.

A paradox often found in the suburban church membership is the struggle between the rational approach to try new ways and the emotional pull to have things done in the same way as the old home church. There often seems to be a nostalgic yearning for the old traditions without the willingness to pay the price of attendance and study to produce the tradition.

Moral Issues

In regard to Moral Issues the reader is referred to some other parts of this Report and to relevant sections of "The Record of Proceedings, the 19th General Council, Edmonton, September 1960". The reports of the Temperance Commission and the Committee re Capital Punishment have been published as pamphlets. They are listed in the catalogue at the end of this Report. There are important references also in the Proceedings of the 20th General Council, London, Sept. 1962. The Report on the Lord's Day approved by this Council is available in pamphlet form, see catalogue at the back of this Report.

CENSORSHIP

VERY REV. ANGUS J. MACQUEEN, *London, Ontario*
(*"Canadian Commentator," Nov. 1962*)

Canada has one of the highest rates of literacy in the world, but it is no credit to us that so much of our reading is given to cheap trash and the perversion of dirty minds. Cervantes in *Don Quixote* talked about too much reading softening the brain. I am sure that too much reading of the kind of literature which one critic described as "an explosion in a cesspool" will certainly defile the brain.

The Criminal Code

If we were as law-abiding a people as we are literate, this would not be as prevalent a danger. But there is a continuous haunting of the criminal code of this nation by the purveyors of pornography and obscenity. Smut is big business, and those who deal in it are not averse to defying the law for financial gain.

Many of the more successful profiteers in literary filth are Americans, who use Canada as a dumping ground for much of the garbage published in the United States. It is a kind of anti-cultural imperialism which can only have a degrading influence upon the health and welfare of our nation. And it is a callous and deliberate attempt to pollute the minds of our teen-age girls and boys. I do not believe that we should be required in the name of freedom, to permit moral poison, deceptively packaged in colourful magazines and paperbacks, to be displayed for sale at soft drink stands and candy counters which young people visit. It may not be easy to attribute specific cases of juvenile delinquency and sex crimes among the young to the reading of such material, but we may be sure that a great many of them are among the sordid sacrifices of the cult of the female body. It is hardly possible for an adult, let alone an adolescent, to wallow in intellectual filth and come out clean.

Is Censorship the Answer?

What can be done about this situation? Is censorship the answer? I wish I could say a flat "no," because I realize there are risks in literary censorship. I wish I could agree that the market should be allowed to exercise its own censorship, but that would mean giving the "Hidden Persuaders" a free hand in their subtle and vicious assault upon the youth of our country. I wish I could believe that if a book or magazine were censored it would automatically become a best seller, because then I could apathetically keep silent—but this is a very rare occurrence, even in Boston!

Nor does it follow that if we permit any censorship of literature we are leaving the door open to governmental censorship of ideas, and to the eventual state control of our thinking. It would be just as ridiculous

to oppose the censorship of food and drugs because of the fear that before long the government would be telling us what to eat and drink. There are laws against using the mail for obscene letters and pictures, but we are **not** in danger of being told by the government what to put in our letters. Nor were we even in wartime when censorship was an accepted procedure.

"Freedom"

The argument that "democracy stands for full freedom of expression and action" (as one critic of censorship said) is not true. There can be no such thing as absolute and unlimited freedom—even God's freedom is qualified by His respect for the freedom of human beings. When men live in a social context, and not alone on a desert island, their freedoms are always limited by the well-being, security, and freedom of their fellowmen. Simply because I live in a democracy does not give me the freedom to burn my house down, poison my children, or drive my car at 120 miles an hour. And my freedom of expression is limited by laws against libel and treason.

Legislation

I am prepared to concede that we cannot legislate morality in any deep sense. But legislation can remove certain temptations from people, and enable them to live a more ethical life. Is this not why we have laws against the unconditional sale of dope and liquor, and against discrimination in employment on the basis of race, creed, or nationality? Certainly the Fair Employment Practices Act and the Minimum Wage regulations do assist in producing a greater measure of "justice, equality and fraternity" and a more moral treatment of our fellowmen in our nation.

Arnold Edinborough was correct when he said that education is a better weapon than censorship against the sale of obscenity and pornography. But it may well be that a certain type and degree of censorship is required too, as an assistance to good education. Of course we shall never be able to set up a perfect system or an infallible Board, but must the alternative be to do nothing? While we wait for perfection or infallibility "The Public Washroom School of Fiction" will make millions of dollars at the expense of our national decency.

Here is a very sane statement by the Editor of *The United Church Observer*: "We wish good people with strict tastes and puritanical standards would not muddy the waters by worrying out loud over books with some literary pretensions, but that broadminded persons with sophisticated literary tastes would look down their noses far enough to see the real problem—the corruption of the young and immature by the lewd and obscene."

ROME'S DECLINE AND FALL

Here is Gibbon's list (1782):

- (1) The rapid increase in divorce, the undermining of the dignity and sanctity of the home, which is the basis of human society.
- (2) Higher and higher taxes . . . the spending of public money for free bread and circuses.
- (3) The mad craze for pleasure: sports becoming each year more exciting and more brutal.
- (4) The building of gigantic armaments when the real enemy was within . . . the decadence of the people.
- (5) The decay of religious faith; faith fading into a mere form, losing touch with life and becoming impotent to guide the people.

SALACIOUS AND OBSCENE LITERATURE

REV. D. M. J. BUTTARS, *Pickering, Ontario*

Background

When God made us male and female, capable of powerful physical passion, he gave man capacity for interest in the salacious and obscene. Man having sexual hunger is vulnerable to overemphasis or perversion of sex. It has ever been so. The problem we speak about is not new, but the possibilities for overemphasis and perversion are vastly increased with more affluence, less hard work that drains off physical energy, better facilities for the production and circulation of such literature and a general laxity in the codes of sexual conduct.

It should be noted that the control of obscene and salacious literature is both difficult and dangerous. It is difficult to limit printing and distribution through the mails and even more difficult to define the meaning of obscene and salacious. It is also dangerous in that what some persons would call obscene could conceivably turn out to be great writing with a powerful message. There is always great risk in censorship. It should ever be remembered that the Bible is a remarkably uncensored book.

In one way or another censorship has been a part of civilized life. Plato said "The first thing will be to have a censorship of the writers of fiction, to accept the good and reject the bad." In our own tradition a test of obscenity was laid down by a British judge in 1868 which has had wide acceptance. He said "... the test of obscenity is ... whether the tendency of the matter ... is to deprave and corrupt those whose minds are open to such immoral influences and into whose hands a publication of this sort may fall." This was considered good but inadequate and open on numerous occasions to misuse if not abuse.

In 1959 the minister of Justice, Davie Fulton, introduced a new definition and revision of the Criminal Code. Obscenity was then defined as "any publication a dominant characteristic of which is the undue exploitation of sex or of sex and any one or more of the following subjects, namely, crime, sorrow, cruelty and violence". The key word was "dominant". In Justice Cockburn's definition of 1868 the key phrase had been "to deprave and corrupt".

Local Magistrate

Since 1959 legislation, a local magistrate has had authority to order temporary seizure of publications alleged to be obscene. But the matter must then go to a court where proceedings are taken against the vendor. Decision is then made as to whether the seized materials are obscene or not. Previously the work of censorship was handled through the Department of National Revenue and we had sometimes the intolerable situation of a Customs Officer barring from entry what he considered to be treasonable or seditious or indecent literature. One such personal experience reminds me of how intolerable the situation could be.

Although these changes have been made I think it is fair to say, that many are not altogether happy with matters as they stand, yet hardly any, so far as I am aware, have hope of anything much better in the foreseeable future. Everything points to the fact that censorship is both difficult and dangerous. It might be added here that before Mr. Davie Fulton became Minister of Justice, while he was in the Opposition, he succeeded in having crime comics barred from entering Canada. Parents, especially, were glad to see their elimination.

The Present

In a recent issue of "Maclean's Magazine", an article by Ian Sclanders speaks of a booming business in pornography at the present time in U.S.A. "... in the U.S. smut is big business and for the U.S. Post Office Dept. a monumental nuisance." It is dirt for dirt's sake. It is not just sex, it is abnormal and perverted sex books and magazines, in films, in the book stores, in the mails, addressed to children as young as 12 years of age. In Canada we are free from much of this. According to Canadian Postal authorities, pornography in the mails has declined during the last couple of years. Much of it released south of the border does not get by Canadian Customs, and Canada itself is not producing pornography in any great quantity, comparatively speaking.

Nevertheless, if one is looking for this kind of reading, there is plenty not far away, although perhaps not to be found on every magazine stand. Having been assigned this subject, I did a little browsing. The local drugstore from its newsstand furnished very little. "Not much comes through any more" I was told. "If some objectionable papers do come, we turn them back." But I secured two pieces, one full of nude or nearly nude pictures technically not obscene, since it only pictures the female body and the other "For Men Only".

Next I went to an Oshawa store where there was a large and good selection of all types of magazines, papers, and paperbacks on numerous shelves. Frankly I was amazed at the amount of pictures and pages that were sex oriented. I was reminded of a classification set down by Arnold Edinborough in *Saturday Night*, August, 1959, under four heads—first, the slick coloured pictures on glossy paper, secondly, a group devoted to men only, thirdly, the True Confessions, and fourthly the crime and detective group. They were all there, and words such as these either applied or appeared in print—erotic, teasing, perversion, violent, and adulterous.

OBSCENE MATTER

(Criminal Code of Canada, Section 150)

- (1) Everyone commits an offence who
 - (a) (*Obscene Matter*) makes, prints, publishes, distributes, circulates or has in his possession for the purpose of publishing, distributing, or circulating any obscene written matter, picture, model, phonograph record or other thing whatsoever.
- (2) Everyone commits an offence who knowingly, without lawful justification or excuse
 - (a) (*Selling Obscene Matter*) sells, exposes to public view or has in his possession for such a purpose any obscene written matter, picture, model, phonograph record or other thing whatsoever.

Certain points have come to mind as a result of my looking, *first*, those that cause anxiety.

(1) Much of the writing creates the false impression that women are willing and asking for sexual adventure.

(2) Men who feed their minds on this kind of literature must have their passions excited abnormally if not perverted. Perversion and violence seem to be common stock in trade here.

(3) Such writings point generally to a very low taste for literature and must, moreover, exert a downward pull on the existing standard.

Secondly, factors that allay concern.

(1) The ones that specialize in violence tend to be so repulsive and frightening that I fail to see how they can corrupt the normal mind any more than many other things in our society such as the T.V. Westerns.

(2) Some of the stories testify to necessary judgment and punishment handed out to the sinner.

(3) Because of the photo magazines, curious men have ample opportunity to view the female body. This may be more good than bad.

(4) During the time I was sampling papers and magazines very few people of those who entered showed any interest in them. They were selecting a daily paper or other literature. Perhaps we over emphasize the public interest in this kind of writing in a world already full of both good and bad, new and old.

(5) From talking to a local vendor I would assume that critical remarks about material on his shelves had a very salutary effect on what he stocks. This kind of censorship may well be sufficiently effective and certainly not dangerous like tighter legal action, of which we must continue to be apprehensive.

Summing it up I would like to say this . . . I am not greatly worried about salacious and obscene literature in itself, to single it out for attack is to find a "whipping boy", it could be a "red herring", but I am worried about a society in which there is so much emptiness, lostness, boredom, restlessness, and a no-purpose-in-life attitude, that salacious and obscene literature becomes a substitute satisfaction, a kind of anaesthetic, a form of escape and an indicator of a society that is sick in heart, soul and mind.

OBSCENE LITERATURE IN NEWFOUNDLAND

REV. L. A. D. CURTIS, *St. John's, Newfoundland*

Many thoughtful people here have been greatly concerned about the type and quality of the reading material which has been displayed for sale in recent years, and which is available to people of all ages. Most of us do nothing about it.

In the month of May of this year in Corner Brook, Newfoundland, a Sergeant in charge of the Criminal Investigation Squad of the R.C.M.P. stationed there, was instrumental in seizing scores of copies of magazines under various names, charging that they were "obscene" within the meaning of Section 150 of the Criminal Code of Canada.

There were over twenty different magazines in all, including Playboy, Frolic, Rogue, Scamp, Escapade and others. All were seized from one store. The District Court Judge (His Honour Judge W. R. Kent) heard the case in June and found the magazines "obscene".

To the best of my knowledge, this is the first time that any firm or salesman has appeared before Court to answer to charges of displaying obscene literature for sale. The fact that a sentence of "Guilty" was passed, should cause any stores selling such literature to have second thoughts about their freedom from responsibility as to the type of magazine they are selling without discrimination. The "suggestive" pictures and captions reveal minds which cannot be classed as pure by any stretch of the imagination. Some of the magazines contain little of literary merit and are published and sold for one purpose only—for profit.

One is hesitant to give unqualified support to the censorship of magazines. Who would be the censors? Yet people who do not underestimate the importance of visual aids in teaching and impressing young minds, must be concerned about the ease with which literature of all kinds may be procured and the consequent danger to their morals. We do not hesitate to destroy weeds, parasites and microbes. We seek to control the sale and use of poisons. But we sometimes fail to see our clear duty to curb the filth which would poison and pervert the minds and weaken the wills of those in our society who are finding the pathway of life perilous enough as it is.

NATION OF GAMBLERS

(An editorial, "Methodist Recorder," November 22, 1962)

We detect the first, faint stirrings of general concern about the rapid proliferation of betting shops. We recall that one of the explicit reasons given for the Betting and Gaming Act was that it would clear the streets of bookies' runners. Our Christian Citizenship Department prophesied that the cure would be worse than the disease, and estimated that 15,000 legally approved incentives to gambling would be the result.

The carefully calculated estimate was laughed out of court as a ridiculous exaggeration. The Home Office has now revealed that in the brief period since the coming into force of the Act up to June 1, 1962, no less than 13,340 betting office licences have been granted. An economist puts the turnover at the staggering sum of a thousand millions pounds annually. There seems to be no accepted ground of objection, save for the magistrates' idea of how many is enough for their area . . . and their ideas vary widely.

The Home Office experts, apparently assuming that there was nothing to worry about, stubbornly refused to come to close grips with the problem of clubs. So the Bingo clubs flourish, and far more dangerous gaming clubs begin to spring up everywhere, protected by the thin pretence that they are not public but private. The gaming promoters have been given a free run to exploit and encourage cupidity, and they are making the best of it. One useful task for National Productivity Year could be a pruning of this misdirected energy.

129 KILLED IN BLACKEST CHRISTMAS, 1962

Canada's Christmas holiday death toll hit a record of 129—one death every 58 minutes.

The five-day toll from Friday to Wednesday shattered all other holiday records, beating the previous high of 122 deaths, 62 of them in traffic, set on a three-day Dominion day weekend in 1960. Most recent five-day weekend was Christmas, 1956, when the toll reached 73.

Eighty-five Canadians died on the road, far above the 58 predicted by the Canadian Highway Safety Council.

LORD HAILSHAM ON MORALITY

(*"Methodist Recorder," London, November 1, 1962*)

Morality, Religion

Lord Hailsham (through Sir Cyril Black) said: "Both as a member of the Cabinet and as Minister of Science, I have long desired such an opportunity as this, in which I could give utterance about the relationship between public morality and public life—a relationship which is forgotten only to the peril of the fabric of society. Morality, religion, and politics are all concerned with almost every human activity: there is constant debate between the three—with philosophy and science chiming in increasingly as the very stuff of which intellectual life is composed.

"Personal morality is vital to the well-being of society, and without it nothing can save society or the state from ruination. If this be so, no statesman can be indifferent to the personal morality of others—nor can he be indifferent to his own. It is well-nigh impossible to construct a perfect code of laws or a perfect system of ethics. The first condition for a true code of law or ethics is that it be based on the original tradition of Christian culture.

"Integrity and honesty are not relative terms: they are true for an Englishman or a Chinese, for a Roman or a Hebrew, and they are binding equally on the agnostic and the devout. I have instanced the virtue of integrity because, irrespective of class or creed, politics or ideologies, it goes to the heart of society.

Purity, Integrity and Dignity

"It is part of my duty as a statesman to give you my wholehearted sympathy and support in your task of great delicacy—a task based on the traditional Christian virtues of purity, compassion, integrity, and the dignity of man.

"The work of promoting public morality is not one to which statesmanship can be indifferent. Each individual, whatsoever his position—whether editor, teacher, judge, Member of Parliament, writer, parent, or Church member—should seek to uphold high moral standards, and the existence of a Council such as this makes it possible for everyone to take his or her part toward the achievement of this end."

THE COUNSELLOR IN ETHICS

(*Excerpts from an address in November, 1962, by the United States CHIEF JUSTICE EARL WARREN, reported in "Concern", December 15, 1962*)

Our Moral Health

We all know the importance of consulting a physician about our physical health. Is our moral health any less important? In one area of life, such moral counselling has been introduced with very significant results—namely that of marriage. The profession of the marriage counsellor has achieved recognition and even distinction, and is doubtless responsible for the preservation of many families, which might otherwise have been broken.

But the business executive, the labour leader, the academician, the politician—needs counsel as to what is right no less than the husband and the wife. Our chairman, Judge Rifkind, is quoted as remarking that frequently when new business ventures are undertaken, all kinds of experts are present—except for one expert—the expert in ethics, who can suggest whether the whole plan as conceived was socially useful, was right, was appropriate under the circumstances.

Is it fantastic to suggest that there is an urgent need in our troubled times for the development of the profession of the counsellor in ethics, having the same relation to inter-personal conduct, beyond the Law, that the lawyer has to conduct that which is subject to review in the courts?

The development of this century indicates that this need is no fantasy at all. Until this century, the world had never heard of marriage counselors or of psychoanalysts. Yet the value of each calling has been demonstrated. The search for ethics has been pursued since ancient times. Is it not obvious that all of us need ethics counselors?

Such counselors in ethics might well include the ministers of all faiths, if they were trained to serve in the capacity required of them by a changing world. Knowledge of the great traditions of ethics would certainly help an ethics counselor, no less than knowledge of legal precedent helps a lawyer, trying a case which is really without precise precedent. But in the contemporary world, ethics counselors might have to include other people than ministers, as well.

Ministers and Others

I can conceive also of lay scholars who, having mastered the ethical thought of the ages and spent much time in the study of the modern world and its problems, could helpfully suggest courses of action and alternatives which might prove helpful to the modern business man, politician, academic executive, and other professionals who wish to discern the right.

The education of both ministers of religion and of lay specialists, qualified to help the confused find himself in the maze of ethical problems is, in my opinion, one of the urgent needs of western democracy, as it attempts to preserve its tradition of freedom in competition with rival systems of life, where once more, as in primitive life, all right conduct is dictated by Law.

The business man, the labour leader, the politician, or the college executive may fear that with such an ethics counsellor at his elbow, he might be discouraged from undertakings he has much at heart. But what in fact is the alternative to such discouragement of what is contrary to the public good, or the long range good of mankind, or to simple compassion for the individual? Is it to proceed headlong as we are proceeding now, deifying Success as the sole goal in life, and constantly putting greater emphasis on quantity rather than on quality in what we achieve? And if we proceed in this manner, is it not obvious that within a reasonable time—not too long—the whole world, emulating us Americans, even if it does not love us, will adopt the very standards which we have adopted? And when that happens, will it not turn out that we . . . have brought on ourselves quite avoidable disaster?

The American Responsibility

It happens that at this climax of history, our country stands at the apex of world power, of world resources, of world wealth and of world influence. This is a great privilege, but it is a privilege carrying with it enormous responsibility. The responsibility which is ours to stimulate mankind to conduct its affairs with wisdom, with conscientiousness, with a view to the future, with an understanding of the public need, with a view to the long range perspectives of history, and above all, with great compassion for the individual.

The situation would be hopeless indeed if every village did not have its houses of worship, guided by ministers of the various faiths. These ministers are kept busy in our communities with various functions. . . .

I do not regard the word of Scripture as a dead letter, addressed only to the generations who heard it from the mouths of the Prophets. I regard

the Scriptures as a living tradition as applicable in our time as in any other. But in a changing world, this word needs new interpreters, adventuresome spirits, able to make it effective in our lives.

If this task . . . can be accomplished in our generation, we will have taken a giant step toward bringing ourselves closer to the idea to which men have been striving since the origin of the species. We will also, I believe, be doing much to prevent the moral decay of our community, a decay similar to that which has proven fatal to all earlier great empires and civilizations.

Wisdom and compassion are the indispensable ingredients of moral decision. We are all born compassionate, although as we grow older, we sometimes permit what we believe is practical to blind us to our innate mercy. Wisdom has to be acquired. It may be acquired in the family, in the school, in the church and synagogue, and in other institutions which civilization has created for that purpose.

The recognition that this role properly belongs to ministers of religion and is one of their gravest responsibilities, and that to carry out this responsibility in a changing world with innumerable problems, they may have themselves to seek guidance from experts in fields other than their own, may turn out to be indispensable to our civilization.

Our Constitution has guided our country for almost two centuries in a manner which might have surprised even its framers. It certainly has surprised many critical observers. A study of this Constitution reveals that it is permeated by the two qualities I have mentioned—wisdom and compassion. Wisdom and compassion also characterized the foremost of our statesmen, Abraham Lincoln, who has proven to be such an inspiration the world over.

U.N. BANS DATA ON BIRTH CONTROL

(Canada abstained from voting)

Our report this year has some important items on the general subject of population. The most marked increase is in Latin America. With the present high birth rate and steadily lowered death rate we witness the "population explosion." One result is that the great increase in programs of aid are not providing more food per capita in under-developed countries. The trend is the other way.

J.R.M.

Ban Data on Birth Control

UNITED NATIONS—Dec. 18, 1962—(AP)—The General Assembly last night killed a controversial proposal that would have authorized the United Nations to distribute information on birth control to countries asking for it.

The resolution was part of a resolution on population growth and economic development approved last week by the Assembly's economic committee. The disputed section was adopted by a narrow margin in the committee but in the Assembly it failed to get the necessary two-thirds majority.

The Assembly vote on the birth control section was 34 to 34 with 32 countries abstaining, including Canada. The provision said "the United Nations should give technical assistance as requested by governments for national projects and programs dealing with the problems of population."

NEW LOOK IN THE ALCOHOL BATTLE

(Excerpts from an article by CLARE COX in the "Christian Advocate," November, 1962)

A New Look

Methodism is taking a new look at its old enemy alcohol. A hundred years ago the approach was "don't drink." Now it is necessary to find out why a person drinks and approach each drinker according to his own individual problem. The best way to cure a disease is to find the cause. Alcoholism now is considered a disease in many cases.

Bishop John Wesley Lord, chairman of the Division of Temperance and General Welfare, says: "We are not retreating from our historical position. We still want total abstinence as a social responsibility, a social concern, a responsibility to others, a demonstration to the belief that the body is the temple of God. The social responsibility is expressed in the phrase 'I am my brother's keeper.' This applies when one is driving an automobile or doing anything else that might affect the lives of others. A person must ask, 'Is what I am doing going to hurt anyone else?' That is social responsibility."

Causes and Treatments

"The basic reason most persons give for drinking," says Bishop Lord, "is to relax and lessen the tensions of living. The sources of tensions are endless. Man is eaten by doubts and anxieties, prestige and status, his job, his security, sex, his weekly wage, his executive responsibilities, what his friends think of him, what he thinks of himself."

Along with the tensions go competition and the accelerated pace and technological demands of the supersonic age. But the tensions are the biggest problems here, and there are experts who say that if you get rid of tensions, you can get rid of alcoholism.

With the roots of the new concern established, how is the matter being dealt with?

Twenty years ago, when many Methodists still scorned an alcoholic as possessed of the devil, it was almost impossible to win acceptance of an Alcoholics Anonymous chapter in any Methodist church. Now many have active Alcoholics Anonymous programs.

The anti-liquor programs go beyond the drinkers themselves. Often relatives need to know why their loved ones drink in order to help them break the habit.

More pastors are taking the lead in public action needed to establish proper and adequate facilities for the care of this illness.

Methodist officials are urging members and ministers to stick to accurate, proved information in their fight against drinking.

There is a growing tendency among Methodist groups to encourage the anti-liquor programs of other organizations and to co-operate with them.

There is an effort to discourage sermons devoted entirely to temperance. The subject is being recommended for inclusion within sermons, as a part of a larger discussion of Christian living.

"GOOD ADVICE"

"If you cannot refrain from leaving half of your pay check in taverns, why not start a saloon in your own home? If you are the only customer, you will not have to buy a license. Give your wife \$55 to buy a case of whiskey. There are roughly 240 snorts in a case. Buy all of your drinks from your wife at 60 cents a snort and in 12 days when the case is gone, your wife will have \$89 to put in the bank, and you will have \$55 to start up in business again. If you live 10 years and continue to buy all your booze from your wife, your widow will have \$27,085.47 on deposit—enough to bury you respectably, bring up your children, pay off the mortgage on the house, marry a decent man and forget she ever knew you."

(Carpenter's Journal)

These expressions of the new concern have come in four main areas—education, commitment, rehabilitation, and legislation. Fifty years ago, legislation was foremost, and rehabilitation was not on the list at all. Now legislation is at the bottom, and the Division of Temperance and General Welfare is spending more of its annual budget on rehabilitation than on the other three categories combined.

There is nothing the church would like more than to have liquor outlawed, but many officials feel that other things must come first to prepare the nation properly for going "dry" permanently.

THE ROAD TO ALCOHOLISM AND RECOVERY

(From the Nova Scotia Alcoholism Research Commission's Report, September, 1961)

Analysis of the case histories of members of Alcoholics Anonymous gives the following **Thirteen Steps** to Alcoholism as a cross section of personal experience:

(1) **You Drink Socially.** A cocktail now and then, a few beers, a glass of wine with friends.

(2) **"Blackouts" Begin.** Getting high with some regularity, going with a crowd that likes to drink heavily, especially on weekends. One night you put away your usual quota, and the next day you can't recall what you did after a certain point in time. This "blacking out"—a temporary loss of memory—is a danger sign.

(3) **Liquor Means More.** Sipping changes to gulping, and sneaking a few extra shots—just to make sure you'll have a good time. The "kick" is what you're after, not the sociability of drinking.

(4) **You Lose Control.** You can still control whether you will drink tomorrow or next week, but once you do take a drink you can no longer control how many you will take. If you ignore this *loss of control* signal, you're for it!

(5) **Your Alibi System.** If you don't heed the warning in your *loss of control*, you will start making elaborate excuses for it. The excuses fool no one except you.

(6) **Morning "Eye Openers."** Clearly this kind of drinking is not for pleasure or for sociability—it is self-prescribed medicine. The drink eases your conscience, lifts your ego, and increases your dependence on alcohol.

(7) **You Drink Alone.** Solitary drinking doesn't mean a quiet glass of beer as you read a book of an evening; it means preferring not to share with anyone the pleasure alcohol gives you. It offers a quick way into an unreal world.

(8) **Drinking Anti-Social.** Not just staying away from friends and drinking alone, but often outright destructive—damaging property, hurting people, your own family. Or, turning inward, you become extremely self-conscious, afraid of people. You are losing your ability to judge right from wrong, and you have a growing sense of inadequacy, incompetence. The only answer seems to be more liquor.

(9) **Real "Benders" Begin.** A bender is a period (usually several days) during which you drink blindly, helplessly, with just one goal; to get drunk. Now you are a true alcoholic. There is just you and liquor—no more concern with family, friends, job, even food and shelter. The alcoholic will do anything to get more liquor.

(10) **"Remorse and Resentment."** On the one hand you see yourself as a failure, a heel, a wrecker of the lives nearest and dearest to you. And working against this self-condemnation is another deep-seated belief—that your drinking is blameless, that nobody tries to understand how innocent you are. In this mood, petty happenings, chance remarks may drive you into a rage.

(11) **A Deep, Nameless Anxiety.** You begin to feel a vague but ever-present fear—fear of retribution. Your hands tremble, your stare is vacant, your step is unsure and your nerves jumpy. "The shakes" may be less a physical reaction than an expression of your fear.

(12) **You Know You're Licked.** The day comes when, for the first time, you admit to yourself that you can't handle liquor. Maybe it was the D.T.'s, a serious accident, or just your terribly depleted physical conditions that helped you realize this. Whatever brought it about, the fact is your excuses no longer fool even yourself.

(13) **You Get Help or Else.** Now, usually at the end of 12 to 15 year of increasing and deteriorating drinking, you are a shambling, haggard, twitching shell of your former self. You've thrown away love, respect, friendship; lost job, home, future. You are sick beyond imagination; but you can be helped to recover—if *you want to live*. If you don't want help and won't admit that you need outside help, nobody can force you to go on living.

The Report continues about Recovery

"If there is a way down, there is also a way up. Let us consider the alcoholic who has reached Step 13. If at this point he comes in contact with Alcoholics Anonymous, he travels back by its traditional Twelve Steps. *Quite often the first thing to do, however, is to attend to his immediate personal needs.* He may be suffering from malnutrition and vitamin starvation. These must be corrected. He must at once break off the use of alcohol and this may require the use of protective drugs for a few days. Three or four days will see him over the acute phase, ten days more should put him in a position where hospital treatment is no longer necessary. This is always presuming that there are no complications. He can then continue physical treatment at home and, if necessary, as a hospital outpatient. Modern treatment does not approve of "tapering off" in respect to alcohol, and drugs of any sort are only given as long as is absolutely necessary. The idea is to get him to use his own resources, feeble though they may be, as early as possible."

"WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO"

In 1959 American citizens were spending on:*

New cars and purchases of used cars	\$15,095,000,000
Gasoline and oil	11,120,000,000
Alcoholic beverages	9,600,000,000
Tobacco products	7,034,000,000
Religion and welfare activities	4,251,000,000

HOW THEY SPEND IN B.C.

(Toronto "Globe and Mail," January 1962)

\$60 for Liquor, \$37 for Hospitals

He spends over \$60 a year on alcohol but bets only about \$8 a year on local horse tracks: he costs the provincial Government \$37 for hospital care, and there is one chance in 20 he is receiving some form of social welfare payments as well. He is also having fewer children.

This is a picture of the average British Columbian, as composed from statistics appearing in government reports tabled after the opening of the Legislature last week.

Statistics can be misleading, of course. For instance, it would be totally unfair to suggest that every British Columbian forks out more than \$60 annually on beer and spirits.

If children are excluded, the average is really much higher. The B.C. Liquor Control Board, in its report for the year ending Sept. 30, 1961, ignores averages altogether. It seems satisfied to add up its total receipts (\$100,800,000), calculate its net profit (\$28,600,000), and leave any analysis to others.

The 1961 report of the B.C. Racing Commission shows pari-mutuels turn-over at provincial tracks reached \$13,190,000. This might appear smalltime to patrons of Woodbine but it still represented a B.C. record.

The Hospitalization Story

To take care of B.C. taxpayers' hospital expenses, whether said taxpayers needed attention within the province or in such far-off places as Tahiti, the Government's hospital insurance service paid out more than \$1,000,000 a week last year.

The total of \$54,000,000 was paid on behalf of 96 per cent of the 259,713 patients discharged from hospitals during 1961. Average stay per patient: nine and a half days.

In the field of social welfare, British Columbians cost the provincial and federal governments a total of \$26,300,000 in the year ending last March. The annual report of the B.C. Social Welfare Department shows the number of persons receiving assistance for some reason or another was 80,208—or 4.99 per hundred of the population, compared with 4.59 the previous year.

Whether consumption of alcohol, hospitalization or just plain lack of money are contributing factors, the Health Department does not state, but marriage and birth rates in B.C. have been dropping.

In the year ending last March, the number of weddings per 1,000 population fell to 6.5 from seven the previous year. The birth rate declined to 23.2 per 1,000 population from 25, and was the lowest for any year since 1946.

ONTARIO'S DRINKING TOPS \$371 MILLION PLUS

(From "Toronto Daily Star," December 12, 1962)

Ontario people are consuming liquor at a rate of more than \$60 annually for every man, woman and child in the province, according to figures tabled in the provincial Legislature.

The annual report of the Liquor Control Board of Ontario for the year ending March 31, 1962, showed that total across-the-counter sales of spirits, wine and beer were \$371,598,336.

\$25 At War's End

This was an increase of \$10,731,790—or three per cent—over the previous year.

The L.C.B.O.'s annual report shows that since the end of World War II, Ontario's liquor bill has increased much faster than its population.

When the war ended, Ontario had a population of 4,000,000 and an annual liquor bill of just over \$100 million, making an average liquor expenditure per capita of \$25.

Since then the province's population has increased by 50 per cent to 6,000,000. Its liquor expenditure, at more than \$370 million in the last fiscal year, has almost quadrupled.

Convict 75,455

Chief Commissioner Allan Grossman's report showed that during the 12-month period ended March 31 of this year, 75,455 convictions were recorded in Ontario for violations of the Liquor Control Act.

Well over half of these were for public drunkenness.

The L.C.B.O. report showed 24,551 people went to jail for liquor infractions.

More Outlets

Number of liquor stores in operation March 31, 1962, was 295. Twenty-four additional stores were opened during 1962. In addition eight other older stores were replaced by new stores.

On March 31, 1962, there were 16 breweries and 295 brewers' retail stores in Ontario and three Quebec breweries licensed to sell their product in Ontario.

Hidden Costs

Alcohol costs Ontario a lot more than the \$371,598,336 paid across the counter for beer, wine and spirits in 1961, says Ross Henderson, "Star" staff writer. Suffering, death and lost wealth is paid long after the LCBO stores' registers ring.

For instance, 1,268 people died in traffic accidents in Ontario in 1961. In 18.3 per cent of fatal accidents, drivers had been drinking.

Traffic accidents cost Ontario citizens \$39,624,553 last year, and in 8.9 per cent of all accidents, drivers had been drinking.

Metro Higher

Metro police backed up the Ontario Provincial Police figures on alcohol's influence on accidents with an even more grisly death rate: In Metro, drinking is a factor in 24 per cent of the 100 or more traffic deaths annually.

In Metro alone, traffic accidents cost \$8,100,000—and alcohol played a part in 13 per cent of Metro traffic accidents.

Alcoholism

Ontario's 94,000 alcoholics lost nearly 800,000 man-days off work last year, over and above the average industrial absenteeism of non-alcoholic workers. Their labour alone would be worth \$12,000,000 at \$15 a day.

The average alcoholic is between 35 and 45, with two children, multiplying the lives blighted by heavy drinking to nearly 250,000.

ILLEGITIMACY—WHAT CAN CHURCHES DO?

(By WILLIAM F. BENEDICT in October, 1962 "Concern," Methodist Church, U.S.A.)

The illegitimacy problem is so complicated by facets, factors, and conditions that no one segment of society can be delegated responsibility for the solution. And yet, everybody's job is nobody's job. Thus, the impasse exists today in mustering a successful attack.

The Problem's Magnitude

In the United States more than 5 per cent of all live births are to unwed mothers. (The Canadian figure is about 4 per cent. Ed.) Consistently the high rates are recorded in the large cities and among the non-whites but there is a constant rise in rates of white illegitimate births. There are significant differences even in large cities with ethnic, cultural, and occupational factors having pronounced bearing upon the rates and incidence. Washington, D.C. has hovered around 19 per cent or, one in every five babies born to unwed mothers for the past six years. In 1959 there were 221,000 illegitimate births in the United States. Based upon a continued trend, more than a quarter of a million illegitimate births may occur in 1962.

What Do Studies Reveal?

Illegitimacy studies have contributed a long list of causes. Many of these same causes are recorded in studies of delinquency. A background study of youths contracting venereal diseases brings to light almost identical findings. The causes tend to group in relation to one or more of the following categories: Cultural, mental, social status, education, or economics.

Studies reveal the following list of recurring possible contributing factors or characteristics relating to the unwed pregnant girl:

- (1) Came from families in which father had least skilled, poorest paying job.
- (2) Came from mobile families—numerous moves with accompanying tensions and need of adjustment.
- (3) Lower than average mentality.
- (4) Non-white—minorities—limited job opportunities.
- (5) History of repeated school disciplinary action.
- (6) Little participation in organized group activity.
- (7) An abundance of leisure unsupervised time.
- (8) Considered pregnancy a status symbol among associates.
- (9) No church membership or affiliation.
- (10) Pitiful ignorance of "facts of life."
- (11) Family history of illegitimacy.
- (12) Broken homes—loosely composed, tension ridden and bickering.
- (13) Pregnancy and sex activity only visible means of self-expression.
- (14) School drop-outs.
- (15) Search for attention—affection to be wanted or needed.

Few are noted as having participated for monetary gains. The feeling among many girls is: "So what! Everybody does it. I just got caught." A high percentage indicated sex relations as early as 14 years of age.

Some Steps Toward Solution

(1) More and better courses in our schools, at the junior high as well as high school levels, in sex guidance, and on marriage and the family.

(2) Greater efforts in education for planning parenthood among young mothers.

(3) Sterner and more effective paternity laws.

(4) Re-examination of possibilities and factors regarding voluntary sterilization.

(5) Responsibility of the churches to extend their efforts to strengthen the moral fibre and instill a respect for sacred bonds of matrimony and for the family.

(6) Recognition that all the economic and social improvements which might be brought about will have little effect without religion inspired will to improve. This will must come from within—within the family—within each person and with a burning concern that God wills improvement.

What Can Churches Do?

With the information related in this article it would be fair to assume that the reader would conclude: that there is a serious condition existing in our society labelled "Illegitimacy"; that it is fundamentally of moral foundation; that motivation studies need to be instituted; that more training of young people in matters of self-discipline is indicated; that much can be done as the result of past studies, now; that we have many disciplines urging action; that there is much "after the fact" aid; that prevention is a product of inspiration; that in the last analysis the individual and the family must want to live wholesomely.

By design, upon the churches fall the duty and responsibility of bringing about and nurturing an awareness of the absolute necessity and practicality of wholesome behaviour and thought.

The role of the church in diminishing the extent of the "Illegitimacy Problem" is not so much different than its role in diminishing other social problems.

Church leaders must accept the premise of a "seven day church". The doors and facilities must be open all day, each day, for community social, educational, and recreational pursuits as well as religious activities for the practical constructive implementation of Christian living. Pious Sunday attendance is insufficient.

The clergy must devote frank sermons to problems of illegitimacy, venereal disease, individual and family discipline, and other pressing debilitating encroachments upon the strength of our society.

Church members must take an active leadership role with official and voluntary agencies in combatting the specific social ills. Well planned series of lectures and discussions for youth on matters of personal and intimate concern attract and maintain large attendance, despite predictions of the timid to the contrary; for example: "Boy-Girl Relationships and Responsibilities," "Dating," "Prevailing Attitudes and Behaviour Patterns," "Courting," "Engagement," "Premarital Training," "Marriage and Parenthood," "Role of Family Members."

VENEREAL DISEASES REPORT

Period December 31, 1961, to November 17, 1962

(Dominion Bureau of Statistics, Ottawa, November, 1962)

NOTE: *Our affluent society is quite relaxed. Its concern for the gravity of moral issues has hit a new low. There is a "feeling" that science will keep everything in good shape. Wonder drugs will banish old diseases. This official report tells a different story, particularly in Alberta and British Columbia.*

J. R. M.

	Gonorrhoea		Syphilis								Other Venereal Diseases
	Ophthalmia neonatorum	All Other Forms	Acquired						Prenatal-congenital	Other and unspecified	
			Primary	Secondary	Latent	Tertiary- cardiovascular	Tertiary- neurosyphilis	Tertiary-other			
CANADA.....	12	15,576	451	201	1,172	63	122	20	58	32	4
Newfoundland.....	1	205	8	4	12				9	9	
Prince Edward Island.....		33						1		3	
Nova Scotia.....	7	494	17	1	12		1		2	17	
New Brunswick.....	1	259	1	3	5		1		2		
Quebec.....		2,221	52	45	426	36	49	5	18		
Ontario.....	2	2,048	95	61	446	20	52	12	19	2	2
Manitoba.....		1,600	41	9	62	5	2	2		1	
Saskatchewan.....	1	1,780	91	24	56		2		2		2
Alberta.....		3,089	31	18	52		1		4		
British Columbia.....		3,489	112	35	97	2	14		1		
Yukon.....		195	2		2				1		
Northwest Territories.....		163	1	1	2						

THE AMERICAN WOMAN

(Excerpts from a survey by GEORGE GALLUP and EVAN HILL in
"The Saturday Evening Post," December 29, 1962)

Using the fact-finding facilities of a Gallup survey, we asked more than 2,300 women (1,813 married; 500 single), ages 18 through 60, a series of 207 questions.

We questioned women of high and low income (more than two thirds of our sample have family incomes between \$3,000 and \$10,000 a year; 10 per cent below \$3,000; 15 per cent above \$10,000), and with formal educations ranging from less than four years of grade school to those with Ph.D. degrees. Interviewers traversed the nation, getting answers from women who were single, married, divorced or separated.

The Composite Woman

She is 35 years old, happily married for 14 years to only one husband, and has slightly more than three years of high-school education. She has two children and wants one more. She is a full-time housewife and mother; she is not employed outside the home. She is happier than her mother was, and she gets more fun out of life than her parents did. Her average family income is about \$7,000 a year and she spends slightly less

than \$7 a week on herself. She has no servants, no car of her own (although she has a driver's licence); and she does not smoke, does not drink and does not lie about her age.

Although the divorcée, the childless wife, the working mother, the old maid, the widow are parts of womankind, they are not typical; they concern the sociologist because they are unusual in a society that is not geared for them. This survey was not a sociological examination of the extremes among the American women. It was an attempt to look at American women *in toto*.

Empty Years

One real problem shows clear in the silhouette we have cut: the empty years to be faced by the typical American woman—perhaps half her lifetime—after the children are grown and gone. She has not prepared for them, and is not preparing now. In superb optimism—or narrow shortsightedness—she is living day by day, working hard at her immediate mission and letting the future take care of itself. In fact, throughout the whole study few women seemed aware of lonely years ahead.

Sex Not Dominant

Sex itself is not of paramount concern to most American women. Only 2 per cent of the married women identified sexual relations as the most satisfying moment of their lives. Less than half the married women (48 per cent) and only 38 per cent of the single women say they discuss sex matters frankly with other women, with more high-school graduates reporting sex discussions than college or grade-school graduates. Both age and education, we find, influence women's attitudes about sex.

For example, while 41 per cent of the college-educated women say that sex becomes more important as the marriage grows older, only 24 per cent of the grade-school-educated women and 39 per cent of the high-school graduates report this trend. On the other hand, the older the woman, the more likely she is to say that sex grows less important with the years—though 14 per cent of the women in their 50's report that sex grows more important as the marriage grows older.

Birth Control

When we asked a general question on birth control (and we did not specify whether by natural or artificial means), we discovered most women approve of it. They also appear to have little faith in it. A recent Gallup survey of married women in their 20's revealed that only a fourth of them think "an absolutely sure method of birth control exists."

Do You Approve of Birth Control?

MARRIED WOMEN				
	Protestant	Roman Catholic*	Jewish	Average
Yes	90%	42%	96%	77%
SINGLE WOMEN				
Yes	92	30	**	76

*Roman Catholic percentages presumably include rhythm method and abstinence, both approved by The Church.

**Too few unmarried Jewish cases for reliable percentage.

Sex Morals

While sex itself is not much talked about, it seems that sexual morals are. More than three fourths of our women say that the nation's morals

are changing for the worse, but a dissection of the group by age and education shows some contradictions. College-educated women seem more convinced of a moral decline than women of lesser education. The home, most young women say, has been "the most help" in establishing their personal moralities; church is second, "friends" are third, and the school gets credit from only 14 per cent.

When we asked them if they approved of an engaged woman having sexual relations with her fiancé before marriage, 86 per cent said no. But marriage, more than education, seems to split views on morality. The single girls—more of whom have college educations—vote identically with the grade- and high-school graduates on this moral problem. Only 13 per cent of each group approve. Yet 18 per cent of the married women with college experience approve.

Weed and Bottle

Only one-third of the single women smoke, compared to 46 per cent of the married women. The smokers average 15 cigarettes a day.

There are even fewer heavy drinkers. Sixty-five per cent admit they drink wine, beer or other alcoholic beverages, but only 5 per cent drink daily, 9 per cent drink several times a week, 17 per cent drink several times a month, and 34 per cent drink "rarely." Only 14 per cent have any great familiarity with alcohol. Slightly more single girls (18 per cent) can be considered drinkers.

Alcohol as a problem may have some correlation with the 14 per cent we've labelled drinkers; there is at least some statistical comparison. Asked, "Have any of your women acquaintances become alcoholics?" 17 per cent said yes; and 16 per cent say alcohol has been a problem in their families.

Chief Joy

Almost two-thirds named motherhood as the chief joy of womanhood.

Unlike the males, who often must search for a meaning in life, the women know precisely why they're here on earth. Practically every one of the 1813 married women in this survey said that the chief purpose of her life was to be either a good mother or a good wife.

.

The American woman reflects what she helps to create—a wholesome, God-fearing, stable society. And she likes not only the society she is moulding but her role in it. As one woman told us, "Being a woman is wonderful."

THE CHURCHES AND THE NEW LEISURE

REV. HOMER R. LANE, *Toronto*

If we mean to be alert to new areas of concern in our changing society then we better awaken to the relationship of religion and leisure in our North American culture. Writing on this subject in the April 1962 issue of *Theology Today* Robert Lee asks "What is the gravest crisis facing the American people?" Many answers were given to this question when it was asked on a TV show. One person suggested cold war tensions, another the Berlin crisis, and so forth. When Eric Sevareid's turn came he contended that the most dangerous threat is the *rise of leisure* and the fact that those who have the most leisure are the least equipped to make use of it.

An Ethic of Consumption

We have always had leisure time, after a fashion, by means of which we escaped from our work and the pressures of living. Why this pronounced concern about it now? Is it just that, with the coming of automation we'll have a shorter work week, a longer weekend, and extended free time? This is true, but the basic factors are deep down. It is to sociologists like Riesman and Mills that we are indebted for this analysis. They tell us that there has been a shift in the goals of the American character. This shift is most evident in the substitution of an *ethic of consumption* for an ethic of production.

In an article on "An Ethic of Leisure" Van A. Harvey writes:

"The average man no longer is searching for meaningful work since he has begun to find this meaning in his leisure. He takes the relative meaninglessness of his work for granted, and he pursues his leisure with a kind of tight-lipped intensity which reveals the leisure sphere itself to be, paradoxically enough, a kind of work."

Mass Leisure

The fact is we no longer have leisure in the old sense of that word. We have mass leisure, and the techniques of mass production are determining the form it will take. Leisure which arose out of an agrarian, individualistic economy is gone. As Mills and others have pointed out, this sociological transformation is rooted in the rise of the new middle class, the white collar worker. Seventy-five years ago the white collar worker was only a small segment of the middle class. Today he makes up at least half of it. The middle class of yesterday was oriented around the old Protestant ethic of work. The new middle class is oriented toward an ethic of leisure. "The cultural hero of yesterday was the producer, today he is the entertainer. If leisure was once valued in terms of its contribution to the meaning of one's work, one's work is now valued in terms of what it can produce in the way of leisure". (Harvey in *Christianity and Society*.)

How Handle It

What will we do with this new leisure? Will it mean creative thought and activity or more waste and futility? The answers we give will affect life as much as the discovery of atomic power. Three age groups should be kept in mind:

(1) Youth. The note of rebellion, incipient in youth of every generation, is strong today. It gets impetus from the fact that youngsters have imbibed of the mass-culture and make pleasure the end of life.

(2) The Aged. We are growing older and living longer. But for what purpose? Little has been done so far to define the redemptive role of age in our society.

(3) The Worker. As the shorter work week comes on what can save him from a meaningless round of games and gambling unless he finds some saving purposes to live by?

Real Issues

We are dealing here with real issues. G. Paul Musselman has made the statement that "the philosophy that captures the leisure time of America captures America". We can apply this to Canada too. The National Council of Churches in the U.S.A. is moving into this field. For example, their Christian Ministry in the National Park program, under Warren W. Ost's direction, is one that we in Canada should emulate. The

National Council's Department of Evangelism has begun a research study on religion and leisure under Dr. Robert Lee of San Francisco Theological Seminary.

To this also we should relate ourselves in a vital way through study and experiment. We have a theology and ethic of work, but we do not have an ethic of leisure. Here, as in some other places, theology lags behind rapid social change.

CRIME AND PARENTAL DELINQUENCY

(From an address by GEORGE B. McCLELLAN, Deputy Commissioner of the R.C.M.P.)

Young "Now More Vicious"

R.C.M.P. Head Shocks Club With Crime Story

It has been estimated that three per cent of all goods moved out of Canadian stores last Christmas were stolen, Deputy Commissioner George B. McClellan of the Royal Canadian Mounted Police told the Empire Club of Canada at the Royal York Hotel yesterday.

"Crime and violence in this country are costing each and every one of you cold, hard dollars in the maintenance of police forces, the detection of crime, loss of life, loss by theft and fraud, maintenance of prisons and penitentiaries and rehabilitation and parole of prisoners," he said in an address called "The Law Is Your Business."

The Cost of Crime

"This cost is entirely aside from the inestimable cost in human misery—mental and physical agony on the part of those who have suffered at the hands of criminals and those who are left behind when criminals pay the penalty for their crimes."

In 1960, police recovered from circulation or captured from criminals \$192,464 in counterfeit money. Last year, the figure was \$264,078; in the first 10 months of 1962, \$886,545. Improved photographic techniques have made counterfeiting much simpler, said Mr. McClellan. He said he would not give his audience technical details.

Fraudulent cheque artists obtained \$1,514,944 in 1961, and \$1,210,085 in the first 10 months this year, he said. In seven Canadian cities alone, thieves and bandits stole \$6,930,935; of this amount, only \$3,750,527 was recovered.

The deputy commissioner included in the costs of crime the 3,426 persons killed and 99,263 injured on Canadian streets and highways.

"It has been estimated," he said, "that employees in the United States and Canada are stealing \$4,000,000 a day from their employers; it has been estimated that shoplifting alone, in the city of Ottawa, accounts for approximately \$1,000,000 a year.

"The penitentiary population in this country averages about 7,000 at a minimum cost of \$2,500 per annum per inmate; there is a common jail population of approximately 12,000 and the costs would be similar; there is an average juvenile jail population of \$3,500," said Mr. McClellan.

"There are approximately 26,000 policemen in this nation, at an estimated average cost of maintenance between \$8,000 and \$9,000, and I doubt if there is a chief of police in this country today who feels he has enough men and equipment to do the job demanded of him," he added.

"Crime has been with us since Cain and Abel, but today we are seeing its expression in forms of violence and seemingly wanton cruelty that are shocking even to policemen like myself," said the deputy commissioner.

Violence and Sadism

"In the first place, the viciousness of the youthful criminal today is appalling. He is not satisfied only to rob—he is only satisfied if he has inflicted pain or injury on his victim. He moves in a pack—a gang. He lurks in the dark streets and his victims are women, old men, the weak, the helpless, and the sexual deviate who is in no position to complain," he said.

"In 1960, 35,443 young people between the ages of 16 and 24 appeared before the courts; 52.8 per cent of them were charged with offenses against the Criminal Code; 13,965 persons between the ages of 7 and 15 appeared in court, 79.3 per cent of them charged with criminal offenses," he continued.

"It is a disturbing indictment of our times that more and more serious crime is being committed by younger people. There seems to be a sickness abroad on this continent today and one of its symptoms is a complete lack of any feeling of responsibility or mercy toward one's fellow man or to the community," he said.

Delinquent Parents

"It is not juvenile delinquency I want to speak about, it is parental delinquency, because, in my humble opinion, the group which is creating the troubles I have referred to is, for the most part, a product of irresponsible homes and irresponsible parents," contended the deputy commissioner.

"I think the trouble begins in the home," he said, "and ultimately it will have to be corrected in the home. The police, the courts, the over-worked rehabilitation organizations, the boys' and girls' clubs, useful though they are, can never substitute for the home, the school and the church—and particularly for the home.

"Corruption, unchecked, reaches into every phase of our daily life," he said. "The thing that worries me is that far too few people seem to get mad about it any more. In some way, we seem to have lost our capacity for good, old-fashioned, righteous indignation. Somehow, we have to find it again.

Support for Police

"Police cannot carry the burden alone. The police are not some organization set entirely apart from the people in the community.

"Policemen are your employees, doing your work on your behalf, enforcing the laws enacted by the legislators you elected. They are entitled to your support, your co-operation, your understanding and your respect as long as they earn it.

"The threat offered by the forces of crime today," he concluded, "is to your pocket, your home, your family and, perhaps, your life. Nearly 200 years ago, Edmund Burke warned: 'The only thing necessary for the triumph of evil is for good men to do nothing'."

SMOKING AND HEALTH

(Excerpts from Summary and Report of the Royal College of Physicians of London on Smoking in Relation to Cancer of the Lung and Other Diseases. Copyright Canada, 1962, McClelland and Stewart Ltd. Used by permission.)

Introduction

Several serious diseases, in particular lung cancer, affect smokers more often than non-smokers. Cigarette smokers have the greatest risk of dying from these diseases, and the risk is greater for the heavier smokers.

The many deaths caused by these diseases present a challenge to medicine, in so far as they are due to smoking they should be preventable. This report is intended to give to doctors and others evidence on the hazards of smoking so that they may decide what should be done (*paras. 1-3*),

.

Chemistry and Pharmacology of Tobacco Smoke

Tobacco smoke is complex in composition. Its most important components are: nicotine which acts on the heart, blood vessels, digestive tract, kidneys and nervous system; minute amounts of various substances which can produce cancer; and irritants which chiefly affect the bronchial tubes. The amounts of carbon monoxide and arsenic in the smoke are probably too small to be harmful (*paras. 12-22*).

Smoking and Cancer of the Lung

There has been a great increase in deaths from this disease in many countries during the past 45 years (*Figure 7, p. 15*). Some of this increase may be due to better diagnosis, but much of it is due to a real increase in incidence. Men are much more often affected than women. (*Table II, p. 14*) (*paras. 23-24.*)

.

Smoking and Other Lung Diseases

Chronic bronchitis is a common and distressing disease in Britain and causes many deaths, especially in middle aged and elderly men. Smokers, particularly cigarette smokers, are much more often affected than non-smokers (*Figure 11, p. 29*). Other agents, of which generalized air pollution is the most important, are involved and it may be that damage done to the bronchial tubes by cigarette smoke makes them more susceptible to these other agents. Many men and women who are now disabled by chronic bronchitis might have remained well had they not smoked (*paras. 42-50*).

Smoking may possibly contribute to the development of pulmonary tuberculosis, especially in the middle-aged and elderly (*paras. 51-52*).

Smoking and Diseases of the Heart and Blood Vessels

Coronary heart disease is a more frequent cause of death in smokers, particularly cigarette smokers, than in non-smokers, although the latter are also commonly affected (*Table III, p. 34*). Those who give up smoking have a reduced death rate (*Figure 12, p. 33*). Many other factors, such as mental strain, sedentary occupation and diet, may explain some of the association of this disease with smoking, but cigarette smoking probably plays a significant part in rendering men in early middle age more liable to its serious effects (*paras. 53-57*).

Smoking appears to play a part in causing other arterial diseases but not high blood pressure (*paras. 58-59*).

Smoking and Gastro-intestinal Diseases

Smoking affects the movements and secretion of the gut in many ways and may cause symptoms such as nausea and discomfort. It depresses appetite and may reduce weight. It does not appear to cause gastric or duodenal ulcers but interferes with their healing (*paras. 60-65*).

Cancers of the mouth, throat and gullet occur more frequently in smokers than non-smokers (*para 66*).

.

Conclusions

The benefits of smoking are almost entirely psychological and social. It may help some people to avoid obesity. There is no reason to suppose that smoking prevents neurosis (*paras. 83-85*).

Cigarette smoking is a cause of lung cancer, and bronchitis and probably contributes to the development of coronary heart disease and various other less common diseases. It delays healing of gastric and duodenal ulcers (paras. 86-89).

The risks of smoking to the individual are calculated from death rates in relation to smoking habits among British doctors (Table IV, p. 44). The chance of dying in the next ten years for a man aged 35 who is a heavy cigarette smoker is 1 in 23 whereas the risk for a non-smoker is only 1 in 90. Only 15 per cent (one in six) of men of this age who are non-smokers but 33 per cent (one in three) of heavy smokers will die before the age of 65. Not all this difference in expectation of life is attributable to smoking (paras. 90-91).

The number of deaths caused by diseases associated with smoking is large (Table V, p. 47) (para. 92).

Possible Action by the Government

Decisive steps should be taken by the Government to curb the present rising consumption of tobacco, and especially of cigarettes. This action could be taken along the following lines (paras. 112-119):

- (i) more education of the public and especially school-children concerning the hazards of smoking;
- (ii) more effective restrictions on the sale of tobacco to children;
- (iii) restriction of tobacco advertising;
- (iv) wider restriction of smoking in public places;
- (v) an increase of tax on cigarettes, perhaps with adjustment of the tax on pipe and cigar tobaccos;
- (vi) informing purchasers of the tar and nicotine content of the smoke of cigarettes;
- (vii) investigating the value of anti-smoking clinics to help those who find difficulty in giving up smoking.

(The complete Report is available at booksellers. Price \$1.00)

WHAT ABOUT THAT LUCKY TICKET?

REV. J. S. LEITH, *Humbercrest Church, Toronto*

At a national meeting of a large Canadian Service Club it was agreed that "when the purpose for which money is raised is a worthy one, all the more care should be taken by the organizations concerned, as to the means used to raise it."

With such a statement from a secular group The United Church of Canada is in complete agreement. Are there any responsible folk who would not be? "The end justifies the means" is one of the most common, and at the same time, one of the most deceitful philosophies ever propagated to hoodwink gullible people.

General Council's View

As far back as 1940, the General Council of our Church declared: "The General Council hereby enjoins all congregations within its jurisdiction, together with their subsidiary organizations, to refrain from the use of gambling devices for raising funds, and it urges all members and adherents of the United Church to avoid participation in any gambling exercises." (Record of Proceedings, 9th General Council, 1940.)

Each Council since then, each Conference, and every Presbytery within our Church, has re-iterated this stand, adamantly opposing gambling in all its varied forms, and advocating instead Christian Stewardship.

What the Law Says

Most of the tickets sold, draws and raffles held, are quite definitely against the law. An exception for certain draws is made (Criminal Code of Canada, 236, 6b: "raffles for prizes of small value at any bazaar held for any charitable or religious (sic!) object, if permission to hold the same has been obtained from the city or other municipal council, or from mayor, (etc. . . .) where such bazaar is held, and the articles raffled for thereat have first been offered for sale, and none of them are of a value exceeding \$50"). Take a look at some of the "lucky" tickets you are asked to buy these days at the door, in stores, etc.!

Whether some raffles and draws, come within or without the law, is not our problem here. We do know that gambling is one of the most prolific sources of public corruption and graft. It seeks to debauch our police, politicians, and citizens alike. The ultimate end can be seen readily, but where did it start?

It starts in the urge to get something for nothing, in the false dictum that the end justifies the means, that's OK if it's for a good cause. How warped our thinking can get, when there is also a selfish urge!

The Sin of Selfishness

Gambling, in whatever form, is the outcome of the sin of selfishness (Read I Timothy 6: 9-12 carefully)—the unChristian desire to get something for nothing. It breeds callousness to the interests of others, and no amount of camouflage can ever change it from sordid and destructive vice into anything that remotely can be considered sport or good fun. It cheapens any organization which stoops to such unimaginative ways of raising funds.

Whether writ large in sweepstakes or race-track bets or writ small in door-prizes, office pools, raffles, draws; gambling, like a crooked stick, never casts a straight shadow. "Little drops of water make the mighty ocean." Little wagers add up finally to syndicates... Little raffles for a club's "worthy cause" soon develops the urge for gambling in its more obvious forms. It is not a question of how close a Christian can drive to the edge, without driving off, but how far away from the edge he ought to try to stay.

Each General Council, each Conference, each Presbytery of The United Church of Canada, has come to the same conclusion, and urges every member and adherent, and every organization within our Church, to stand most definitely against "the end justifies the means," "get something for nothing" and definitely for Christian stewardship.

Christian Stewardship

The stewardship of the Gospel calls for it to be proclaimed. The stewardship of money calls for it to be given in Christ's name. Our contributions to the Christian Church are expressions of the faith of the giver, a call from Christ to share with Him for His.

RACE TRACK BETTING IN CANADA

1962, Department of Agriculture, Ottawa

(Statistical excerpts Canadian Press Report, "Winnipeg Free Press," December 1962)

Note:

Crime in the U.S.A. and Canada cost many billions of dollars annually. The estimates vary from 30 to 50 billions. Crime costs far more in the loss of human lives and the crippling of human bodies.

The chief area of crime is gambling and the major factor in the syndicated gambling build-up is race track betting. The efforts in the United Kingdom to reduce this threat are failing (see p. ??).

Race tracks in most Canadian centres are owned and operated by powerful groups of which the chief is the Ontario Jockey Club. Year by year provincial governments are pressured to provide more and more racing meets. The 1962 record is an alarming one.

J. R. M.

That old urge to put \$2 on a nag was stronger than ever in 1962, producing a record betting total of \$143,529,942 at 18 Canadian race tracks.

Track betting records popped up almost as often as sure-thing tips. Four of the six provinces with thoroughbred racing reported all-time betting peaks.

Attendances were up slightly although accurate crowd counts are not kept at all tracks.

The national jackpot eclipsed last year's previous record of \$136,769,422 by \$6,760,520 even though four more tracks operated in 1961. There were 486 racing days this year, two more than 1961, and another record.

Figures do not cover harness racing.

Ontario, with three major tracks, accounted for almost two-thirds of the country's wagering. Bettors shoved \$90,477,564 through the windows, compared with \$89,549,959 in 1961. There were 196 racing days, the same as in the previous year.

Biggest single day's betting anywhere in the nation was June 16 at Toronto's luxurious New Woodbine when \$1,228,590 came in.

Betting in Quebec, where Blue Bonnets at Montreal is the only thoroughbred track, soared to \$12,844,643 from \$9,397,977. Racing resumed at Blue Bonnets last year after an eight-year absence.

The picture by provinces, with 1961 figures bracketed:

Quebec—Blue Bonnets, \$12,844,643 (\$9,397,977).

Ontario—New Woodbine, \$36,970,638 (\$34,463,928); Old Woodbine, \$26,483,600 (\$28,684,351); Fort Erie, \$27,023,326 (\$26,401,680).

Manitoba—Assiniboia Downs, \$8,349,944 (\$7,694,393).

Saskatchewan—Regina, \$1,116,570 (\$1,113,988); Saskatoon, \$705,617 (\$684,157); Prince Albert, \$34,946 (\$30,969); Swift Current took in \$9,454 last year but did not operate this year.

Alberta—Edmonton, \$8,459,104 (\$8,591,778); Calgary, \$6,369,285 (\$6,209,341); Lethbridge \$311,126 (\$249,560); Millarville \$21,772 (\$22,976); High River \$6,610 (\$7,532); Lake McGregor \$4,834 (\$2,882).

British Columbia—Vancouver \$13,538,197 (\$12,173,446); Victoria \$1,274,112 (\$1,017,686); Prince George \$7,808 (\$4,492); Williams Lake \$7,810 (\$5,866); Dawson Creek took in \$2,966 last year, did not operate this year.

RACE TRACK BETTING

The Ontario Jockey Club

(Toronto "Globe and Mail," December 24, 1962)

R. F. ROSE, *Houston and Co.*

The Jockey Club Ltd., incorporated in 1881, is one of the oldest existing racing organizations in North America, and the largest such organization in Canada. Racing in Southern Ontario has taken gigantic steps in the past 10 years, and with the recent increased interest in harness racing, this growth should continue.

Rising Profits

In 1952, the club's profit before depreciation and interest was \$282,502 compared with approximately \$3,600,000 in 1962. During this time, the thoroughbred race season has increased from 42 to 196 days, while the harness racing season has only increased from 34 to 72 days. In 1963 the harness racing season is expected to be about 132 days, with the addition of a track in Campbellville.

In the past year the average bet per day per person attending race tracks increased \$3.74 for harness racing and \$2.42 for thoroughbred racing. In 1961 the average bettor wagered \$51.74 a day against \$54.15 a day in 1962.

In the past two years, the stock has sold as high as \$4.35 and as low as \$2.50. The dividend was increased this spring from 10 cents to 12 cents annually and pays three cents quarterly. At \$3.05, the current market price, the stock yields approximately 4 per cent. It is selling at about 13 times earnings.

Continued Expansion

Most of the Jockey Club's major expansion seems to be terminated with the introduction of the Campbellville track. Last spring, \$5,500,000 was raised for this purpose by the issuing of rights and debentures. This sum also retired bank indebtedness and left the club a nominal cash position.

The opening of the Campbellville track will provide, in Southern Ontario, racing almost continuously for the standard-breds and will go a long way to keep the better horses in Ontario for the major part of the season.

More Betting

In 1962 the three tracks, Woodbine, Fort Erie and Old Woodbine had a total attendance of 2,120,000, an increase of 46,540 over 1961. The total mutuels for 1962 were \$108,305,000, an increase of \$6,400,000 over 1961. In the past 10 years the net profit for the Jockey Club has increased at an average of \$102,000 a year. This all took place during years of terrific expansion, when they bought all their charters, remodelled both Fort Erie and Old Woodbine and constructed the Woodbine.

The provincial government seems to be taking a broader view of racing in Ontario. Last year it sanctioned night racing after many years of veto. The possibility of legal off-track betting also cannot be overlooked.

Off-track Betting

If the Jockey Club were allowed to open offices throughout Ontario for this purpose, it would not only increase its earnings greatly, but provide a substantial increase in revenue for the provincial government. It would mean that millions of dollars now lost to the government would flow into their treasury for such projects as medical insurance and education.

"WHAT DICK TRACY TAUGHT"

(From "Forms of Irresponsibility", W. H. Ferry in Annals of American Academy of Political and Social Science, September, 1962)

In 1961, Dick Tracy, the celebrated detective, was troubled with one Fresh and her heavily muscled and bearded infant. The amazing situation was that this baby from birth wrenched chairs asunder and bent steel rods with his tiny fists.

Enter Mr. Upshaw, from one of the big advertising agencies which handles Corny Wheat, a 25-vitamin breakfast food. Mr. Upshaw wishes to associate the tiny Hercules and his whiskers with Corny Wheat, and offers \$50,000.00 for the association "or more!"

The television commercials would suggest that these amazing biceps (and maybe whiskers, too) could be attributed to regular ingestion of Corny Wheat. There was, of course, no connection with the child's muscles and Corny Wheat. The fraud was proposed and accepted. That the deal, quickly made, was postponed after the baby's whiskers were burned off, is of no concern here. Tracy's creator accepted the irresponsible commercial law of advertising and passed it along to his public as a desirable mode of doing business.

BINGO PLAYERS IN U.S. RETAIN \$2.06 OF \$3.00

(Toronto "Globe and Mail," May 23, 1962)

BY DOUGLAS DALES

New York Times Service

ALBANY, N.Y. (May 22, 1962)—The State Lottery Control Commission reported today that bingo players got \$2.06 back for every \$3 paid for games in the six months ending March 31.

The semi-annual report is the last to be issued by the commission, which has been in existence since 1958.

The reorganization of bingo control was prompted by investigations by the State Commission of Investigation which disclosed that bingo had become commercialized in some instances and that proceeds were being diverted from charitable purposes.

The final six months' report of the present commission showed that while the number of organizations sponsoring bingo and the number of occasions for playing declined, the amount paid by players and the value of prizes increased over the preceding six months.

"A Lottery is a Taxation
Upon all the Fools in Creation
And Heaven be prais'd,
It is easily raised,
Credulity's always in fashion;
For Folly's a Fund
Will never lose Ground
While Fools are so rife in the Nation."

From, "The Lottery", Henry Fielding, 1723.

Licensed Organizations

The agency said that 1,187 licensed organizations reported for the six months that bingo had been played on 26,596 occasions by 6,448,469 players. They paid \$24,669,785 for playing and received \$16,965,979 in prizes.

The organizations reported a profit of \$6,359,762 after expenses were met.

The number of organizations reporting was 109 fewer than in the preceding six months. The number of occasions dropped by 437 and the number of players 343. Gross receipts, however, increased \$981,843. Prizes rose by \$614,544 and the net profits increased \$301,771.

Games and Players

The commission reported that since bingo became legal in 1958 the game was played on 161,179 occasions by 37,680,809 persons. The players paid out \$132,804,991 for games and received prizes of \$93,332,205. The profit for sponsoring organizations has totalled \$31,619,962.

Bingo was most popular in Brooklyn, where it was sponsored by 148 organizations.

"WORK"

"Though little, the master word looms large in meaning. It is the 'open sesame' to every portal, the great equalizer, the philosopher's stone which transmutes all base metal of humanity into gold. The stupid it will make bright, the bright brilliant, and the brilliant steady. To youth it brings hope, to the middle-aged confidence, to the aged repose. It is directly responsible for all advances in medicine during the past 25 years. Not only has it been the touchstone of progress, but it is the measure of success in everyday life. And the master word is *work*."

Sir William Osler, M.D., 1849-1919.

FAULKNER'S NOBEL PRIZE SPEECH

In view of the Church's concern about objectionable literature, and the thought on the Christian's responsibility to "engage" with the arts, by Rev. G. A. Allan Beveridge in "The Pilgrim's Engagements" in this Report, it seems relevant to present this challenge to writers by the late William Faulkner, as published in *Saturday Review*, July 28, 1962.

Stockholm, December 10, 1950

I feel that this award was not made to me as a man but to my work—a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate with the purpose and significance of its origin. But I would like to do the same with the acclaim too, by using this moment as a pinnacle from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand here where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only the question: When will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat.

He must learn them again. He must teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed—love and honour and pity and pride and compassion and sacrifice. Until he does so, he labours under a curse. He

writes not of love but of lust, of defeats in which nobody loses anything of value, of victories without hope and, worst of all, without pity or compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.

Until he relearns these things, he will write as thought he stood alone and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure; that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honour and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

SAFETY OR MADNESS

(Excerpt, Saturday Review Editorial, New York, Dec., 1962)

Silence is not nothingness or the absence of sound. It is a prime condition for human serenity and the natural environment of contemplation. A life without regular periods of silence is a life without essential nourishment for both the spirit and the functioning intelligence. Silence offers the vital element of privacy, without which an individual becomes something less than himself, recognizable mainly by his own vapid mouthings and his twitchings.

People take on the characteristics of the things they value or desire. If they accept a high noise level they become noise-makers themselves. If they feel they cannot do without constant sound amplification, constant background music, constant bellowing and blustering, they create the conditions for their own diminution. More than anything else, they minimize thought. We can't escalate the decibels without shrinking the human mind.

We live at a time when thought alone represents the differences between safety and total madness. One of the prime requirements of such thought is privacy and a little silence, at least now and then. We will get it once we attach value to it.—N.C.

MOTION PICTURE THEATRES

(A Dominion Bureau of Statistics Item, Feb. 8, 1962)

Receipts from paid admissions (excluding amusement taxes) of 1,371 motion picture theatres in 1961 amounted to an estimated \$62,297,000, a decrease of 4.9% from the 1960 total of \$65,505,000, according to preliminary DBS figures. Number of paid admissions declined 8.2% in the year to 98,882,000 from 107,705,000, while amusement taxes collected dropped 7.9% to \$4,939,000 from \$5,365,000. Salaries and wages paid were down 2.7% to \$15,507,000 from \$16,143,000.

Human Relations and Economic Affairs

(In regard to Human Relations and Economic Affairs the reader is referred to other parts of this Report and to relevant sections of the "Record of Proceedings" of the 20th General Council, London, Ontario, September, 1962.)

CANADIAN FAMILIES

(Dominion Bureau of Statistics, Weekly Bulletin, Ottawa, Nov. 30, 1962.)

Families By Size

There were 4,147,444 families in Canada on June 1 last year, according to the 1961 Census bulletin, "Families by Size," released by DBS. This was an increase of 435,944 since 1956 and of 860,060 since 1951. In terms of average annual increment over the 1956-61 period, this represents 87,189 families (84,823 for 1951-1956). The increase of 11.7% in the number of families between 1956 and 1961 (26.2% between 1951 and 1961) is somewhat less than the corresponding increase of 13.4% in the population (30.2% for the ten-year period). The number of persons living in families was 16,095,721, or 88.2% of the population, compared with 14,077,213, or 87.5% in 1956 and 12,215,103, or 87.2% in 1951. Among these persons living in families, there were 7,777,137 unmarried children under the age of 25, living at home, as compared with 5,544,179 in 1951.

ESTIMATED POPULATION OF CANADA AND PROVINCES					
Province	Census	Estimated Population			
	June 1, 1961	July 1, 1961	Oct. 1, 1961	Jan. 1, 1962	April 1, 1962
Canada	18,238,247	18,269,000	18,357,000	18,434,000	18,508,000
Nfld.	457,853	459,000	462,000	465,000	468,000
P.E.I.	104,629	105,000	106,000	106,000	106,000
N.S.	737,007	738,000	739,000	741,000	744,000
N.B.	597,936	599,000	601,000	603,000	605,000
Que.	5,259,211	5,267,000	5,300,000	5,322,000	5,348,000
Ont.	6,236,092	6,247,000	6,271,000	6,298,000	6,321,000
Man.	921,686	923,000	927,000	930,000	932,000
Sask.	925,181	926,000	928,000	927,000	928,000
Alta.	1,331,944	1,336,000	1,345,000	1,356,000	1,364,000
B.C.	1,629,082	1,631,000	1,639,000	1,647,000	1,653,000
Yukon ..	14,628	15,000	15,000	15,000	15,000
N.W.T.	22,998	23,000	24,000	24,000	24,000

ADVERTISING REVENUES OF RADIO AND TELEVISION STATIONS, CANADA, 1961 AND 1960						
	Radio		Television		Total	
	1961	1960	1961	1960	1961	1960
Thousands of Dollars						
Network & national advertising	21,266	23,667	43,950	41,227	65,216	64,894
Local advertising	28,045	26,687	10,135	8,636	38,180	35,323
Total advertising	49,311	50,354	54,085	49,963	103,396	100,217
<i>Source, Dominion Bureau of Statistics Weekly Bulletin, Jan. 25, 1963</i>						

THE GOLDEN RULE IN SEVEN WORLD FAITHS

Hinduism

Men gifted with intelligence . . . should always treat others as they themselves wish to be treated.

Buddhism

In five ways should a clansman minister to his friends and familiars: by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word.

Taoism

Regard your neighbour's gain as your own gain, and regard your neighbour's loss as your own loss.

Confucianism

What you do not want done to yourself, do not do to others.

Judaism

Thou shalt love thy neighbour as thyself.

Christianity

All things whatsoever ye would that men should do to you, do ye even so unto them.

Islam

No one of you is a believer until he loves for his brother what he loves for himself.

Definition

A family, as defined in the census, consists of a husband and wife (with or without children who have never married), or a parent with one or more children never married, living in the same dwelling. Adopted children, step-children and guardianship children count as own children. By definition, a family must contain at least two persons, and there were 1,199,157 two-person families (28.9% of all families) as compared with 856,835 (20.7%) three-person families, next in number. The 1,216,793 families with no unmarried children under the age of 25 living at home, represented an almost equal proportion (29.3%) of the families. The next group, families with 2 children, numbered 855,196 families (20.6%), followed by families with 1 child, numbering 838,684.

The number of persons per family in 1961, as defined above for census purposes was 3.9 as compared with 3.8 in 1956 and 3.7 in 1951. The average number of children per family in 1961 was 1.9 as compared with 1.7 in 1951. All provinces shared in these increases except Quebec where the average number of persons per family remained constant at 4.2.

The Largest Families

Average family size was largest in Newfoundland at 4.7 persons and 2.7 children per family, and smallest in Ontario and British Columbia at 3.6 and 1.6. There was a significant difference in size and composition of family between rural farm, rural non-farm, and urban areas, the average being 4.5, 4.2 and 3.7 persons and 2.4, 2.2 and 1.7 children, respectively. The largest families were found in the farm areas of Quebec at 5.7 persons and 3.5 children, while the smallest were in urban British Columbia at 3.4 and 1.5.

Families, Average Number of Persons per Family and Children in Families, Canada and Provinces, 1961 and 1951

	Families		Average number of persons per family		Children in families ²			
	1961	1951	1961	1951	0	1-2	3-4	5+
CANADA ¹	4,147,444	3,287,384	3.9	3.7	% 29.3	% 40.9	% 20.9	% 8.9
Newfoundland.....	89,267	74,858	4.7	4.4	22.3	34.3	22.7	20.7
Prince Edward Island ...	21,969	21,381	4.2	4.0	29.7	34.8	21.3	14.2
Nova Scotia.....	161,894	145,127	4.0	3.9	28.4	39.3	21.6	10.7
New Brunswick.....	124,653	111,639	4.3	4.1	26.7	36.3	21.9	15.1
Quebec.....	1,103,822	856,041	4.2	4.2	26.1	38.6	21.7	13.6
Ontario.....	1,511,478	1,162,772	3.6	3.4	31.5	43.1	19.7	5.7
Manitoba.....	215,831	191,268	3.7	3.6	31.2	41.2	20.8	6.8
Saskatchewan.....	211,776	196,188	3.8	3.7	30.5	39.1	22.4	8.0
Alberta.....	305,671	223,326	3.8	3.7	27.4	42.3	23.0	7.3
British Columbia.....	394,023	299,845	3.6	3.3	33.1	41.9	20.2	4.8

¹Includes Yukon and Northwest Territories.

²1961 figures representing unmarried children under the age of 25 living at home.

“ANSWERS”

(*The Murray Restaurants, 1962*)

(1) 1,600 pounds of food per person per year as follows: 158 lbs. of red meat; 353 eggs; 29.8 lbs. of chicken; 348 lbs. of milk and cream; 18 lbs. of ice cream; 17½ lbs. of butter and margarine; almost 100 lbs of fresh fruits; more than 100 lbs. of vegetables; 16½ lbs. of coffee, etc.

(2) The first coffee house was established in Constantinople in A.D. 1554. Today 1,700,000 cups of coffee are consumed daily in eating places during coffee breaks alone and about 30 million gallons of dairy products are used in this coffee every year.

(3) The honour of creating the first “Businessmen’s Lunch” belongs to Segius Locates, a Roman Innkeeper in 40 B.C., who provided meals for ship brokers too busy to go home for lunch.

(4) The word *restaurant* comes from the French verb, *restaurer*, which means to *repair*. The first restaurant had this Latin inscription over its doorway: *Venite ad me qui stomacho laboratis et ego restaurabo vos*—Come to me all whose stomachs cry out in anguish and I shall restore you.

POPULATION BY MARITAL STATUS

(*Dominion Bureau of Statistics, Ottawa*)

Single and Married

More than one-half of Canada’s population was single at the 1961 Census date. Because of the relatively high birth rates in the past decade, the percentage of single persons under 15 years has increased to 34.0% in 1961 from 30.3% in 1951. The proportion of single persons 15 years and over has declined to 17.5% from 20.1%. The percentages of married and widowed have declined fractionally to 48.3% from 49.3%, while the percentage divorced has risen slightly to 0.3% from 0.2%.

The Provinces

Among the provinces, Newfoundland, Quebec and New Brunswick had in 1961 the largest proportion of single persons, while British Columbia has the largest percentage married, widowed and divorced.

Summary

The following summary provides a numerical and percentage distribution of the population by marital status for the past three censuses and a percentage increase for 1951-1961 period.

	Numerical Distribution			Percentage Distribution			Percentage Increase
	1961	1956	1951	1961	1956	1951	1951-61
Total.....	18,238,247	16,080,791	14,009,429	100.0	100.0	100.0	30.2
Single.....	9,383,128	8,186,139	7,072,505	51.4	50.9	50.5	32.7
under 15.....	6,191,922	5,225,210	4,250,717	34.0	32.5	30.3	45.7
15 and over ..	3,191,206	2,960,929	2,821,788	17.5	18.4	20.1	13.1
Married.....	8,024,304	7,146,673	6,261,578	44.0	44.4	44.7	28.2
Widowed.....	778,223	711,211	643,348	4.3	4.4	4.6	21.0
Divorced.....	52,592	36,768	31,998	0.3	0.2	0.2	64.4

FEDERAL TAX PERCENTAGES

This is where it will come from:

Personal income tax	32%
Corporation income tax	21%
Sales Tax	13%
Customs duties on imports	9%
Special taxes on alcoholic and tobacco products	10%
Other taxes	4%
<hr/>	
Total tax revenue	89%
Non-tax revenue	11%
<hr/>	
Total	100%

URBAN POPULATION IN 1961

(Dominion Bureau of Statistics, Ottawa, November, 1962)

Rural and Urban

Returns from the 1961 Census reveal that 69.6% of Canada's population live in urban areas, compared with 66.6% in 1956, according to a report released this week by DBS. The report contains the rural and urban distributions for Canada, the provinces, counties and census divisions. The rural population is further divided between farm and non-farm.

The definition of rural and urban is substantially the same as that used in the 1956 Census, although minor differences result from an expansion of some metropolitan boundaries and the exclusion of non-urbanized parts of these. In addition, the urban fringe adjoining smaller centres is included with such centres if the agglomeration was 10,000 or more.

Marked Decline

A substantial decline in the rural-farm population since 1956 can be attributed in part to a more restricted farm definition. For example, the number of farms as now defined in the Census has decreased by approximately 94,000 in the past five years. It is estimated that nearly 41,000 of this decrease resulted from the change in definition. The balance of the decrease may be accounted for by a continuation of the migration from farms.

Summary

The following table summarizes the distribution of the population into rural, farm and non-farm, and urban.

	Numerical Distribution		Percentage Distribution	
	1961	1956	1961	1956
Total population.....	18,238,247	16,080,791	100.0	100.0
Total rural.....	5,537,857	5,365,936	30.4	33.4
rural farm.....	2,072,785	2,631,587	10.8	16.4
rural non-farm.....	3,465,072	2,734,349	19.6	17.0
Total urban.....	12,700,390	10,714,855	69.6	66.6

MOVEMENTS OF FAMILIES

(Canadian Housing Statistics, Central Mortgage and Housing Corporation, Ottawa)

Period	Families Receiving Family Allowance	Number of Accounts Transferred			Per Cent		
		Intra- Provincial	Inter- Provincial	Total	Intra- Provincial	Inter- Provincial	Total
1948	1,685,554	293,044	29,048	322,092	17.4	1.7	19.1
1949	1,795,313	303,139	30,440	333,579	16.9	1.7	18.6
1950	1,867,598	367,445	31,557	399,002	19.7	1.7	21.4
1951	1,924,261	443,343	37,729	481,072	23.0	2.0	25.0
1952	1,984,538	460,237	39,649	499,886	23.2	2.0	25.2
1953	2,059,915	506,253	40,916	547,169	24.6	2.0	26.6
1954	2,136,157	515,250	41,693	556,943	24.1	2.0	26.1
1955	2,213,159	571,396	43,284	614,680	25.8	2.0	27.8
1956	2,279,099	591,431	48,349	639,780	26.0	2.1	28.1
1957	2,343,149	565,927	49,263	615,190	24.2	2.1	26.3
1958	2,432,527	598,212	45,996	644,208	24.5	1.7	26.2
1959	2,508,569	636,638	45,361	681,999	25.3	1.8	27.1
1960	2,565,049	623,761	45,397	669,158	24.4	1.7	26.1
1961	2,616,154	648,365	44,056	692,421	24.6	1.6	26.2
1961—Jan.	2,595,848	31,152	3,049	34,201	1.2	0.1	1.3
Feb.	2,599,690	42,297	2,270	44,567	1.6	0.1	1.7
Mar.	2,602,930	39,241	2,540	41,781	1.5	0.1	1.6
Apr.	2,606,551	45,306	2,299	47,605	1.7	0.1	1.8
May	2,611,139	79,493	2,810	82,303	3.0	0.1	3.1
June	2,616,154	50,850	3,627	54,477	1.9	0.1	2.0
July	2,621,181	61,110	3,683	64,793	2.3	0.1	2.4
Aug.	2,625,366	54,915	5,382	60,297	2.1	0.2	2.3
Sept.	2,630,544	53,154	5,327	58,481	2.0	0.2	2.2
Oct.	2,633,274	64,787	4,954	69,741	2.5	0.2	2.7
Nov.	2,637,321	58,279	4,573	62,852	2.2	0.2	2.4
Dec.	2,641,129	67,781	3,542	71,323	2.6	0.1	2.7

Source: Department of National Health and Welfare.

MORE MARRIED WOMEN IN LABOUR FORCE

(From "Canadian Labour," November, 1962)

There are more married than single women working in Canada today and one in five wives now holds a job, according to a recent DBS report.

Of the 1,838,000 women in the 6,862,000-member labour force during August, 47.3% were married, 42.5% were single and 10.2% widowed or divorced.

The percentage of wives at work has risen sharply in the last eight years, from 12% in 1953 to 20.8% last year. The female labour force has had an annual growth rate of 4.8% during that period compared with 1.6% annually for men.

Unemployment hits women workers less severely than men and August figures show a 2.8% unemployment rate for women compared with 4.6% for men.

THIRD OF GRADE NINE PUPILS EAT NO BREAKFAST

ROSS HENDERSON

(*"Toronto Daily Star," December 6, 1962*)

One-third of the Grade 9 students in Toronto eat no breakfast—and more than half eat no fruit or vegetables daily, a survey reveals.

Thirty-two schools with 9,000 Grade 9 pupils, public and private, were surveyed by the Toronto Nutrition Committee, made up of school and social workers and medical authorities.

Cafeteria Record

High schools tie in their health class instruction with the day's diet served in school cafeterias, and it's nutritionally sound. But students can't be forced to eat it.

Only 62.2 per cent of the students surveyed drank three or more glasses of milk a day, the survey showed.

But 88 per cent drank soft drinks regularly, and 79 per cent drank tea or coffee.

The money to buy proper foods was evidently there, the survey found, but it wasn't spent wisely.

The report's findings back up those Toronto school trustees made this year when studying special health classes for undernourished children.

Here's a rundown on key findings of the Grade 9 nutrition study:

Many important foods weren't eaten at all by many students: 34 per cent had no vitamin D supplement, 33 per cent never ate liver, 25 per cent never ate cereal, 13 per cent never ate cheese, 12 per cent never ate cooked vegetables, 10 per cent never ate raw vegetables, and nine per cent never drank fruit or vegetable juice.

But "empty calorie" foods—those with little nutritional value—were eaten by most students; 94 per cent ate pastries, 88 per cent soft drinks, 84 per cent chips and french fries, 79 per cent tea and coffee, 79 per cent candies, 78 per cent chocolate bars and 55 per cent popcorn.

Boys and girls differed very little in their consumption of both essential foods and "empty calorie" foods.

Nutrition Committee Recommends

The nutrition committee's recommended daily intake for key foods, and how many Toronto students ate them:

Milk—three glasses a day. But only 62 per cent drank all three, another 30.4 per cent ranked "fair" with one or more glasses a day.

Citrus fruits—one or more a day. Only 30.2 per cent, with another 63.7 per cent "fair," meaning they eat this much regularly but not every day.

Meat—one serving a day, or more. Only 57.7 per cent, with another 40.7 per cent rated "fair."

CANADIAN POPULATION MORE COSMOPOLITAN

OTTAWA, Nov. 30, 1962—(Canadian Press)—The increasingly cosmopolitan nature of Canada's population was shown today in a report on the national and cultural origins of the country's people.

Ethnic Groups

Sharp increases during the past 10 years in the number of persons tracing their origins to such countries as Austria, Belgium, Greece, Hungary, Yugoslavia and China are reported.

An earlier Dominion Bureau of Statistics report last summer on a dozen of the larger ethnic groups showed that persons of British origin, while increasing in numbers, represented 43.8 per cent of the population compared with 47.9 per cent a decade earlier. The proportion of Canadians of French origin slipped to 30.4 from 30.8 per cent.

Today's report, covering many more ethnic groups, shows that some of these smaller groups of people have grown rapidly—mainly through immigration—to make up a larger share of the 18,238,247 Canadians counted in last year's census. . . .

The report shows a decline in the number of Jews, to 173,344 from 181,670 in 1951. But a report earlier this year on religious denominations shows 254,368 persons reporting Jewish religion compared with 204,836 a decade earlier.

Numbers of native Indians and Eskimos rose sharply to 220,121 from 165,607 as did the total for Negroes, to 32,127 from 18,020. There were 208,286 native Indians and 11,835 Eskimos.

Census Counts

Here are the census counts for other ethnic origins, with 1951 census figures in brackets:

British, 7,996,669 (6,709,685); French, 5,540,346 (4,319,167); German, 1,049,599 (619,995); Ukrainian 473,337 (395,043); Italian, 450,351 (152,245); Dutch, 429,679 (264,267); Polish, 323,517 (219,845); Norwegian, 148,681 (119,266); Hungarian, 126,220 (60,460).

Swedish, 121,757 (97,780); Russian, 119,168 (91,279); Austrian, 106,535 (32,231); Danish 85,473 (42,671); Czech and Slovak, 73,061 (63,959); Yugoslav, 68,587 (21,404); Belgian, 61,382 (35,148); Finnish, 59,436 (43,745); Chinese, 58,197 (32,528); Greek 56,475 (13,966).

Romanian, 43,805 (23,601); Icelandic, 30,623 (23,307); Japanese, 29,157 (21,663); Lithuanian, 27,629 (16,224).

The report also listed 19,374 Syrian-Lebanese, 18,550 Estonian, 18,194 Latvian, and 6,774 East Indian without showing a comparison of numbers in 1951.

CANADIAN IMMIGRATION

TABLE RE TEN LARGEST NATIONAL GROUPINGS

Calendar Period 1949–Sept. 30, 1960*

	British	Italian	German	Dutch	U.S.A.	Polish	Hun- garian	Greek	Jewish	French
1949	22,201	7,742	5,988	7,782	7,774	12,233	1,633	719	4,499	1,021
1950	13,427	9,058	5,825	7,404	7,799	6,612	1,577	865	2,429	1,188
1951	31,370	24,351	32,395	19,130	7,732	12,938	4,376	2,885	6,599	6,193
1952	42,675	21,383	28,257	21,213	9,306	5,485	1,435	1,691	5,177	4,212
1953	47,077	24,293	35,015	20,472	9,379	3,176	858	2,059	3,583	3,136
1954	44,593	24,595	29,845	16,340	10,110	2,274	502	2,892	1,334	2,813
1955	30,150	20,247	18,082	6,929	10,392	1,886	427	3,014	1,084	2,225
1956	51,319	29,806	26,457	7,956	9,777	2,269	4,274	5,236	1,632	3,106
1957	112,828	29,443	29,564	12,310	11,008	2,909	†29,825	5,631	5,472	5,471
1958	26,622	28,564	14,449	7,595	10,846	2,996	2,723	5,418	2,290	2,539
1959	19,361	26,822	10,781	5,354	11,338	3,733	1,044	4,965	2,686	1,797
1960	17,468	16,496	9,171	5,296	8,500	2,089	966	9,171	2,785	1,804
	459,091	262,829	245,829	137,781	113,961	58,600	49,640	44,546	39,543	35,505

*These figures have been compiled by Rev. John R. Leng, of the Board of Home Missions, from Department of Citizenship and Immigration, Federal Government, Bulletins.

†This large number for 1957 was due to those admitted following the Hungarian Revolution.

IMMIGRATION TO CANADA

JANUARY TO SEPTEMBER, 1962

(*Jias News, Montreal, November, 1962*)

Latest figures regarding immigration to Canada during the first nine months of 1962, recently released by the Statistics Section of the Department of Citizenship and Immigration, Ottawa, show an increase in admissions for the first time since June, 1960.

Arrivals in the nine months rose slightly to 56,568 from 56,168 in the corresponding period a year earlier. It is expected that total immigration this year will be only slightly higher than last year's 71,689 arrivals.

Prior to 1958, British immigrants headed the list. However, in that year and also in 1959, 1960 and 1961 Italians formed the largest group of newcomers.

This trend was reversed this year as indicated for the first nine months of 1962.

Immigrants from the United States were in third place at 8,822, up slightly from 8,788 in the first nine months of 1961. Immigration from Europe in the nine months rose to 41,022 from 40,829. Newcomers from Africa declined to 691 from 788, while those from the Middle East rose to 1,663 from 923.

Arrivals from Asia declined to 1,113 from 1,338 and those from South America fell to 702 from 1,093.

Of the 56,568 immigrants who arrived in the nine months, a total of 28,506 were destined for the labour force and 28,062 were dependents or students. Only 2,504 were classified as labourers, reflecting the government's policy of discouraging the entry of unskilled workers, the class making up the bulk of Canada's unemployed.

Of the workers, 6,249 were headed for jobs in the professional fields, 4,449 to service occupations, 7,608 to manufacturing and 3,800 to clerical work. A total of 1,590 were classified as agricultural workers or farmers.

The number of Jewish immigrants admitted between January–September, 1962 is 1,409. The number of immigrants from Israel shows a decline—384 compared with 485 during the first nine months of 1961.

LOST MILLION

(From November, 1962 issue of "Industry C.M.A.", Toronto)

Recent evidence suggests that earlier estimates putting at 900,000 the number of emigrants who left Canada between 1946 and 1961 were distinctly on the low side. The actual number now appears to have been well in excess of 1,000,000.

This is an unpalatable subtraction to have to make from the total of 2,000,000 immigrants who entered this country in the same period.

We will never know what contribution this lost million might have made to Canadian growth and development. We do know that, in terms of age, education, skills, talents and capital, the loss is not one which Canada can take lightly.

Devising policies which will reduce the outflow in the next fifteen years—and possibly attract back some of those who have left—is not the least of the challenges which now confront us.

THE COST OF EDUCATION

*(Excerpts from a statement by DONALD MACDONALD, M.P.P.,
Ontario Leader, New Democratic Party, "Toronto Daily Star",
November 22, 1962)*

Canada is spending something over a billion dollars a year on education. It sounds like a great deal, but in fact it is approximately 4 per cent of our available wealth. And Ontario stands close to the bottom, rather than the top of the list of the provinces, on the proportion of her available wealth that is being made available to education.

Per Capita Basis

But for the average person, figures in the billions are pretty meaningless. Expenditures on spending become a bit more meaningful when you realize that on a per capita basis, each Canadian is spending approximately \$60 a year on education.

That figure compares with about \$90 a year on expenditures for liquor and tobacco, and \$120 a year for the purchase and maintenance of cars.

This is a sad comment on our sense of values. Despite all our protestations about the importance of education, we are in fact spending half as much again on liquor and tobacco, and twice as much for cars, as we do to educate the rising generation.

Same as in the 30's

In fact, the 4 per cent that we are spending on education is about the same percentage of our available wealth as we were spending at the depths of the depression in the 1930's. Our wealth has increased greatly in the past 30 years, but the proportion of it which we are devoting to education has remained constant.

But what's the explanation, you ask, for this growing impression that we are spending too much for education? Simply put, the answer is that we have left too much of the burden at the municipal level. More of the burden must be accepted by the senior levels of government. We think we are spending a great deal, because the burden is distributed unfairly, but in fact, we shall have to spend more—if we are to develop our human resources and meet the demands of the 20th century.

THE PURPOSE
of the
**FOURTH NATIONAL CONFERENCE ON THE CHURCH
AND ECONOMIC LIFE**

Pittsburgh, Pa., November 8-11, 1962

(Excerpts from Christian Century)

Involvement

The Christian church has always been involved in economic matters. Even the Twelve had a treasurer. The church's involvement in the feudal economy, in the development of industrialism and now in the problems of property, employment, missions and so on is in itself "big business."

But the fact of this involvement is not the primary reason for the church's concern with economics and technological development. The church is concerned with the welfare of people because they are the children of God. The changes occurring in our industrial culture—and that culture includes much of what was formerly considered to be "rural"—are creating changes in the total character of our society, changes which go to the very root of human existence. They may warp lives to the point that people become immune to the Christian message or, conversely, they may serve to enhance man's dignity and enable him to discover his fuller stature as a child of God.

Roy Blough, professor of international business at Columbia University and chairman of the conference study committee, expressed the gathering's purpose in these words: "We need to have thrust on our attention many situations about which it would be more comfortable not to know, thus being able without a sense of guilt to 'pass by on the other side.' We must learn to live with economic change and the accompanying social and political changes whether it is a matter of 'change and decay in all around I see' or of a glorious wave of the future or a mixture."

And as the Call put it: "This change demands searching questions about economic life that rise out of the overarching question: 'What would God have us as a nation and a people do in the midst of these changes?'"

Technology

From its inception the National Council of Churches, like the preceding Federal Council, has been deeply concerned with the problems arising in economics, technology and industrial life. As Samuel McCrea Cavert, who has served both councils as general secretary, related in his historic review, it was the Methodist statement on "The Social Concern of the Churches" which provided the basis for the Federal Council's earliest affirmations in this field. Consistently through the years these agencies for co-operative Protestant endeavour have affirmed that the church is responsible for the character of our society. Today many of the causes championed in earlier periods have been incorporated in legislation at national or local levels—abolition of child labour; establishment of a minimum wage, the eight-hour day and safety measures in industry; recognition of the right of labour to organize; and so on. Though the church can hardly take sole credit for these achievements, it can take satisfaction in the knowledge that its concern for human welfare has been supported by enough other agencies to ensure that remedial legislation and improved practices prevail today.

Six Areas

The six areas dealt with by the topic discussion groups at the Pittsburgh conference and discussed later in this report by no means exhaust the full spectrum of areas of economic and social change in society

today. They were selected for exploration on the basis of the serious consequences they have in the lives of individual men and women, thus making inescapable the obligation of the church to deal with them.

No one of these areas can claim for itself autonomy or exclusiveness. Through all of them run common threads such as the population explosion, with its implications for every single area dealt with by the separate topic groups.

Despite the variety of themes and the magnitude of the issues involved, one common concern confronted the conference as a whole and provided the justification for a company of churchmen to be dealing with such a complex of areas: the desire to know God's will for us as we live amid, and are affected by, the economic and technological changes so increasingly manifest in our kind of society.

Obedience

Clearly, the concern throughout was not for the impact of change on the churches as institutions. True to the Protestant tradition, the realization prevailed that no *institution* is itself sacred; only that is sacred which man receives as a trust from God, culminating in his revelation of himself in Jesus Christ. Save as the Christian lives in obedience to that trust he fails in his humanity. We in the churches deem it a part of our obedience to discern God's will for man in all the orders and structures of life. None of the structures which man has created—and those include his economic order and all its technological changes—can be regarded as sacred. Each structure stands under God's judgment as to the purpose it serves and the extent to which it fulfills the will of God among men.

WIDE RANGING REPORT TO THE CHURCHES

By

(The Fourth National Study Conference re The Church and Economic Life, Pittsburgh, November, 1962)

Salient points of general report adopted at National Study Conference on the Church and Economic Life:

In view of the population explosion, "attention must be given to education for population control," and "extraordinary efforts must be made to minimize waste" of natural resources.

"Automation is a conduit to filling life with goods and maybe even goodness" but also threatens "the emptiness of free time." Christians should be concerned and "address themselves to the problems of how to expand employment opportunities—then new satisfactions are before the many and society is headed for a new splendour."

The churches must assist in finding how the mobile part of our population "can develop a portable responsibility that will set them quickly beside more settled citizens in the important affairs of the communities in which they successively reside."

Change is "coming too slowly" in some sectors of life. Job opportunities are not growing rapidly enough. "Governmental institutions and methods are inadequate for new needs." "But Christians who know whose world this is and who their Lord is can get some things going, encourage others already going, and get in the way of what ought not to be going."

"Christians must do everything in their power to promote the creation and the use of the institutions of peace." Nation and citizens "must share our knowledge, experience and treasure in an adequate and sus-

tained program of economic and technical assistance to the people of the emerging nations. Where practicable this should be done through agencies of the United Nations, or in concert with others of the more economically advanced countries. The safety of democratic institutions and the extension of freedom with justice . . . depend in large part upon our continuing economic strength. To bolster that strength we have responsibility to work for a system of trade among nations based on mutual benefit and progressive reduction of trade barriers with due consideration for the special economic problems of newly developing countries."

Family patterns are changing, and the churches are charged to find new ways to deal with the "puzzling contemporary family."

The church's ministry to the individual (demonstrating "by word and action the infinite worth in God's sight of every person") continues, but it "must in this age be supplemented by her work to preserve, develop and encourage the growth of every institution and every experience which can restore the sense of dignity and significance to people who have lost it and equip others against the danger of losing it. This enterprise is almost limitless in its . . . opportunity."

PLANNING THE COUNTRYSIDE

(NORMAN PEARSON, *Planning Consultant,*
in Ontario Federation of Agriculture Bulletin)

"The problem is not to set town and country in opposition to each other but to reconcile the demands and needs for land to the benefit of all; to have gracious and civilized towns in a healthy countryside. This is a task as old as society; so planning is no enemy; it is, properly understood, essential and universal as a need. In emerging from the days of the frontier we must develop a satisfactory rural planning program; we must solve the exurban problem in terms better than ribbon development; we must handle the agricultural revolution in terms better than the rural slums and the derelict aged farmer forgotten and neglected; we must handle the impact of urban recreational demands in terms better than spoiled shorelines and unimaginative overcrowded parks run only for profit; we must retire marginal land with imagination as part of a complete attack on the community problems resulting from a total change in economy; we must conserve our resources in a way better than the be-spoiled fruitlands and the unmarketable peaches of the Niagara fruit belt; we must solve the problem of urban expansion in terms better than the "urban shadow"; we must solve the capital difficulties of farming in methods better than continuous subsidy and irrational grants systems. We need in short, a complete change in our attitudes and methods in relation to rural planning, based on a knowledge of and sympathy for the people involved and a respect for the land which maintains us all.

OUR MIXED-UP ECONOMY

(A. H. RASKIN, *in The Reporter, October, 1962*)

Government in Business

Government, swollen by the revolution in technology, the exigencies of defense, and the trade complications born of worldwide industrialization, becomes even more deeply involved in every phase of the economy. Management and labor are concentrating power in huge national organizations, with big government as a major client for their services. These changes have shaken the doctrine that the countervailing powers of management and labor would suffice to limit the government's role in our

economy. Shaken too is the certainty that reliance on tens of thousands of privately made decisions, formulated primarily on considerations of corporate or union advantage, would automatically add up to the *summum bonum* for our industrial society.

Creeping Socialism?

Government is doing more and more of the things we used to do for ourselves—not merely as regulator, almoner, and cushioner of the economy but as operator, financier, and purchaser. Its buying of goods and services at the Federal, state, and local levels is running at an annual rate of \$116 billion, or substantially more than one-fifth of our gross national product. This causes conservatives to worry about “creeping socialism.” Yet by some standards American capitalism would seem to be flourishing as never before: some seventeen million private citizens are shareholders in private corporations, and the New York Stock Exchange boasts of a new high in “people’s capitalism.”

Who Has the Power?

It is clear, however, that the ownership of stock is not always the same as the power to make decisions. Management, increasingly divorced from direct ownership control, is ambivalent about whether it is a profession with special obligations to advance the public interest or a business that can best advance the public interest by making the biggest possible profits. Moreover, the concentration of private economic power has been accelerated, rather than retarded, by the expansion of government in two decades of war and readiness for war. The country’s two hundred biggest manufacturers increased their share of the dollar value of production from thirty per cent of the national total in 1947 to thirty-eight per cent in 1958. Mergers and the spreading of corporate giants into diversified fields make it certain that current figures would show an even higher ratio.

Organized labor, too, has grown in wealth and power—so much so that many industrialists want unions made subject to anti-trust restraints in the same manner as business monopolies. Yet the feeling is strong in union ranks that automation and lessened public sympathy for union practices have weakened labor’s bargaining power in many of the very fields where unions are often said to be most powerful.

CAR OUTRANKS CLOTHES IN THE AVERAGE BUDGET

Ottawa, May 24, 1963 (CP)—The average Canadian family spends more on its car than on clothing, according to a survey by the Dominion Bureau of Statistics. The bureau found that 9.3 per cent of average expenditure is car upkeep, and 9.1 per cent is for clothing.

The survey was based on a sampling of 1,672 families in 60 urban centres of more than 15,000 population in 1959.

The average size of the families was 3.70 persons, with an average family expenditure of \$5,570. In 24 per cent of the families sampled, the wife contributed to the income.

Food and shelter emerged as by far the largest items in the family budget, food accounting for 23.8 per cent and housing, including fuel, light and water, 16.4 per cent.

Car and clothing expenses came next with personal taxes lower down the list at 6.8 per cent.

A survey covering 288 single persons showed an average total expenditure of \$2,456. In this category, almost two-thirds were women, 63 per cent were wage earners, and the average age was 53.

Housing was the big outlay amongst these persons, accounting for 22.4 per cent of total expenditures. Food was listed at 21.6, clothing at 8.2 and automobile expenses at 7 per cent.

In this grouping, gifts and contributions were 6.1, personal taxes 7.2 and security 3 per cent of the total.

FAMILY SPENDING

Following is an item-by-item breakdown of the average family budget, showing both the percentage distribution of total expenditure and average dollar expenditure:

Food	23.8	\$1,323
Housing	16.4	911
Household Operation	3.8	214
Furnishings and Equipment	5.0	277
Clothing	9.1	508
Automobile	9.3	518
Other Transportation	2.0	112
Medical Care	4.3	257
Personal Care	2.1	118
Recreation	2.9	160
Reading .....	.6	35
Education .....	.7	39
Smoking, Alcohol	4.1	230
Other	1.2	69
Gifts and Contributions	3.0	170
Personal Taxes	6.8	370
Security	4.9	271

DEMOCRACY BY GIMMICK

(From an article by BRUCE HUTCHISON in the "Winnipeg Free Press")

A Politically Sick Nation

In an article under the title above, Bruce Hutchison says that Canada is a "politically sick nation" and he asks what has gone wrong with our political system. "The answer," Mr. Hutchison says, "is quite simple. "Through its four parties the political system has abdicated its responsibility to the nation and, by abdication, has lost its power to control events. . . . The politicians of all parties failed in their responsibility to tell the people the truth, however unpalatable, to frame coherent policies within the nation's actual means and to take the consequences at the polls. Instead, the political parties stood the parliamentary system upside down by promising to deliver anything the people desired, even if it was obviously impossible." This method Mr. Hutchison calls "government by Gallup poll, democracy by gimmick," consisting of four separate steps.

"First, experts are hired to survey the public mind in depth and find out what the voters want.

"Second, the confused material thus gathered is organized by public relations specialists in a careful order of priorities as if a child were writing a letter to Santa Claus.

"Third, this bundle of promises, often contradictory and in combination ludicrous, is proclaimed as a policy and interpreted as some party's lifelong convictions, though it may have been whipped up last week-end.

"Fourth, the facts of the nation's resources, its abilities to pay for the promises, are re-interpreted to fit them.

Misjudging Public Need

"With all their cunning research not one of the political parties had accurately judged the public mind. To be sure, large sections of the Canadian community wanted this or that; but what the whole people wanted collectively more than anything else escaped the politicians. They wanted a government that could truly govern, a government they could fully trust.

"They failed to get such a government because they did not fully trust any leader or party. That was the real meaning of the June poll. The result is a Parliament which lacks confidence in both government and opposition but keeps the government alive only because the splinter parties are terrified of another election.

"Well they may be, but what they fear for their own fortunes is of no great importance. What the people have to fear is something else entirely—weak, minority government for an indefinite period, another inconclusive election, a permanent French-style Parliament of quarrelling fragments, the lack of any coherent policy and the deepening sickness of the nation."

"DO CREDIT UNIONS THREATEN CANADA'S BANKING SYSTEM?"

BY RONALD ANDERSON

(Excerpts from Toronto "Globe and Mail" Magazine, November 17, 1962)

Growth of Credit Unions

After 40 years of slow and halting growth, credit unions have expanded across Canada with explosive force in the past two decades. The poor man's bank, as it has been called, still accounts for only a fraction of total savings deposits, but the proportion is rising rapidly while the chartered banks are losing ground.

Success is changing the character of the credit union movement. Born out of poverty, it is now rich and aggressive, but it is suffering from growing pains, and the very success of the movement has raised serious questions for the future.

At the end of 1961, Canadians had deposit savings totalling \$9,465,000,000. Of this amount, 14.4 per cent was held in credit unions in the form of share capital and deposits, and the remainder was divided 80.3 per cent among chartered banks and 5.3 per cent among trust companies.

While the banks continue to dominate the savings field, they are keenly aware that their share of deposits has declined from 89.6 per cent in 1951, while the credit union proportion has doubled from 7 per cent. Trust company deposits increased from 3.4 per cent.

Of even more significance to the banks is that though total deposits increased by \$2,150,000,000 between 1957 and 1961, only 63 per cent of the additional business went to chartered banks while 27 per cent went to credit unions and 10 per cent to trust companies.

The credit unions clearly have become big business and are having a sharp impact on the conventional financial community. Competitors are wondering how much of the savings business eventually will be taken over by the credit unions. And they are wondering to what extent the success of this institution is due to its tax advantage. Credit unions are favoured even over co-operatives in tax treatment. The merchandising co-operatives are exempt from taxation in their first three years; thereafter,

they must pay taxes on any part of profits not distributed to members in the form of patronage dividends. Credit unions have a continuing blanket exemption from taxation. This advantage undoubtedly has contributed to their ability to pay a relatively high rate of interest on deposits and to charge an attractive rate on loans to members.

Credit union leaders, however, insist that the real competitive advantage lies in the character of the movement itself, and in the common bond which holds the credit union local together.

It Began in Germany

The Credit union essentially is a type of do-it-yourself savings and loan bank organized by members on a co-operative basis, with the blessing and strong support of government. The institution originated in the poverty-stricken rural areas of southern Germany in the late 1840's and by 1920 had spread to most countries of the world. Canada's first credit union was the Farmer's Bank of Rustico in Prince Edward Island, formed among the Acadian farmers in 1864. The true beginning of the movement in this country, however, occurred in 1900 when Alphonse Desjardins, a Quebec journalist, organized the Caisse Populaire de Levis near Quebec City. By the end of 1961, there were 1,237 Caisses Populaires in Quebec, with 1,200,000 members and total assets of \$687,935,545.

Stelco at Hamilton

Canada's largest credit union is at the Steel Co. of Canada Ltd. in Hamilton. This huge institution has 6,000 members, assets of \$12,000,000, a building of its own, and 12 full-time employees.

Of 1,350 credit unions in Ontario, the most highly industrialized of the provinces, 711, or more than half, are of the industrial type. There are 209 church credit unions, 162 of the community type, 130 formed by civic, provincial or federal government employees, and 138 organized by fraternal or other associations.

Future of the Credit Union

Even their most bitter competitors concede that the credit unions have a useful role to play in the economy, but the view is becoming widely held that the institution has by now expanded well beyond its original function. Credit union assets have climbed to \$1.3 billion, and are increasing at about 14 per cent a year. This huge sum can scarcely be regarded as representing exclusively, or even mainly, the hard-won savings of low-income groups.

Membership in credit unions has increased to about 14 per cent of Canada's population. Credit union leaders, according to views expressed before the Royal Commission on Banking and Finance, consider that potential membership is about 50 per cent of the population. While this estimate may be overly optimistic, it is inconceivable that credit unions could be allowed to grow to such proportions without giving rise to a searching scrutiny of their role in the economy.

NEEDED—PLANNED ECONOMY

(Excerpts from Presidential Address by DAVID B. ACHER to Annual Meeting, Ontario Federation of Labour, Niagara Falls, November, 1962)

Required—Combined Operations

It is obvious that we cannot meet the great challenges of world competition by old methods and approaches, when other countries are forging new policies and moving ahead. Certainly government, industry and

labour must work together to build a strong and healthy economy. An economy in which there is work for all who are well and able to work. An economy in which the sick, the handicapped and the uneducated will not have to beg for assistance but will have them as a matter of right. An economy in which the speculator and financial manipulator will have to earn his keep and not ride on the backs of the worker.

Sweden

For years the trade union movement and their political friends have advocated economic planning as the only way out of our present dilemma. This was ridiculed by government and industry as socialistic and/or nonsense. Today with the great social and economic advances evident in Sweden and the Scandinavian countries, and the emergence of the European Common Market countries as a new force to be reckoned with, there have been some second thoughts about economic planning. But these second thoughts on the part of management have been surface thoughts; they lacked both depth and conviction. While they talked of co-operation between labour and management, they launched an "operation freedom" campaign, which fortunately many enlightened businessmen have refused to support. They have campaigned for right to work laws that would have destroyed the trade union movement, in fact there is nothing in Ontario today to indicate that management is willing to co-operate with the labour movement other than on their own terms. The kind of co-operation they envisage is co-operation with a weak, ineffective, preferably independent, labour organization that was prepared to do their bidding. They still believe in horse and rabbit justice.

Vision of the Future

The future of the labour movement lies in seeing the world as a whole, of recognizing all men as brothers. We must see a vision beyond the confines of our own country. The age-old struggle of the workers for Peace, Bread and Freedom takes on a new meaning.

I would not pretend that the road ahead will be easy. It will require people with foresight, knowledge, experience and courage to forge our future course. It may well be that it will take more courage and sacrifice on the part of all trade unionists to deal with the problems of automation and the space age than that demanded of our fathers in the bloody battles of the thirties. I suggest that raw physical courage alone will not be sufficient in the future. It will require a new kind of leadership with the vision to see the road which lies ahead and the courage and patience to make new policies and see that they are implemented.

I know from the calibre of trade unionists before me today, representing hundreds of thousands of organized workers throughout this province, that such courage and understanding is available.

KEEPING UP WITH THE TIMES

(An advertisement in "Canadian Labour", November, 1962)

For the last 18 years Saskatchewan has been in the forefront of progress affecting the wage earner. The labour legislation introduced since 1944 includes such provisions as:

- a minimum wage of \$34 per week in cities and \$32 in the balance of the province. The same rates apply to women as men.
- three weeks' annual vacation with pay, after 5 years' service with the same employer. Two weeks each year for under 5 years' service.

- time and one-half for overtime after 8 hours per day and 44 hours per week in the cities and larger towns. 48 hours per week over the balance of the province.
- an extensive apprenticeship training program with substantial travel and subsistence allowances to trainees.
- high workmen's compensation benefits.
- equal pay for equal work done by women.
- right of Government employees to organize into trade unions of their own choice, to bargain collectively with their employer.

Saskatchewan Department of Labour

U.S.A. LABOUR GOES "POSH"

(Excerpt from an article, "Saturday Evening Post", December 8, 1962)

In Washington, where labour's powerful lobbies operate, marble palaces stand as monuments to the financial and numerical strength of the great international brotherhoods of teamsters, carpenters, hod carriers and electricians and to the AFL-CIO itself. Here are comforts and splendours far removed from the shabby old "labour temples" of the movement's early days. Huge murals grace the walls, and in the lobbies gold-fish swim in marbled pools where artificial lilies float. Deep carpets spread from wall to wall in the paneled offices where the high-paid presidents sit, and in the corridors soft music plays.

Labour's Organization Men

They are recruited from the colleges of the Ivy League. Economists, lawyers, educators, researchers, political scientists and public-relations counsellors, their outlook differs little from that of their counterparts in the big corporations.

Perhaps this change was inevitable. Big Labour long ago became big business, its leaders deeply involved in the negotiation of complicated contracts and in the management of vast holdings in stocks and bonds and real estate. Government agencies charged with watchdogging union treasuries report that labour's total assets in 1959-60 were more than \$1,500,000,000—plus an estimated \$2,500,000,000 more in pension and welfare funds.

Richest of the big unions, when trusteed pension funds are included, is the Ladies Garment Workers. It holds \$133,000,000 in international and local treasuries and death benefit funds, plus another \$312,000,000 in a jointly administered welfare and pension fund. The Teamsters, biggest of the unions, lists treasury assets of \$37,500,000, in addition to pension and welfare funds estimated at \$200,000,000. Below them come a gaggle of unions with assets ranging from \$10,000,000 to \$25,000,000; the Bricklayers, the Machinists, the Carpenters, the Bartenders, the Railway and Steamship Clerks, and the Street, Electric Railway and Motor Coach Employees. These are the big ones, of course, the core of labour's financial and numerical strength. The smaller unions are far less flush. Three-fourths of all national unions have incomes of less than \$1,000,000 a year.

Labour's affluence is demonstrated in its generosity to its leaders. James Hoffa, the present president of the Teamsters, is the world's highest-paid labour leader, with a salary of \$75,000 a year, plus an ample expense account. At least seven other union presidents make more than \$50,000 in salary and "allowances", though Messrs. Walter Reuther of the Auto Workers and David Dubinsky of the Ladies Garment Workers struggled along on salaries of \$22,660 and \$28,600 respectively.

FEDERAL LEGISLATION AND LABOUR

(Excerpt from a Current Affairs Article, "Canadian Labour", Nov., 1962)

Federal Legislation

The following is the significant federal legislation affecting labour from 1872 to date:

1872—Trade Union Act

—Criminal Law Amendment Act

(Repealed 1876)

1877—Breaches of Contract Act

Breaches of contract not considered a crime unless wilful and malicious breaches, endangering life and property or interrupting public utilities.

1900—Conciliation Act

Set up Labour Department. Conciliation services provided on request.

1903—Railway Labour Disputes Act

Conciliation in disputes affecting railway workers.

1907—Industrial Disputes Investigation Act

Compulsory investigation of disputes before legal strikes or lockouts (covering mines, transportation, communications and public utilities).

1909—Labour Department Act

Creating separate Labour portfolio.

1914—War Measures Act

Giving federal government any necessary powers for national defence and welfare.

1925—I.D.I. Act Amended

Providing for coverage of the Act through joint action of Parliament and the provincial legislatures.

1930—Fair Wages and Eight-Hour Day Act

Re government construction projects.

1935—Minimum Wages Act

—Limitation of Hours of Work Act

—Weekly Rest in Industrial Undertakings Act

—Employment and Social Insurance Act

These four measures, introduced following the recommendations of the Royal Commission on Price Spreads, were passed by Parliament but later declared outside federal jurisdiction by Privy Council decision.

1939—I.D.I. Act extended

Order in Council (under 1914 War Measures Act) applied I.D.I. Act to war industries.

—Criminal Code amended

(Section 367, formerly Section 502a)—Making it unlawful for employer to dismiss an employee for the sole reason of union activity.

1940—Unemployment Insurance Act

Contributory unemployment insurance system established.

- 1914—Wartime Labour Relations Regulations (Privy Council Order 1003)**
Suspended I.D.I. Act. Imposed legal obligation on employers and unions to negotiate in good faith and instituted compulsory union recognition.
- 1948—Industrial Relations and Disputes Investigation Act**
Provided for compulsory collective bargaining (as in P.C. 1003) and investigation and conciliation procedures (as in I.D.I. Act).
- 1953—Fair Wages and Hours of Labour Act**
Prevailing rates and conditions for government contract work.
- Fair Employment Practices Act**
Forbidding discrimination in employment.
- 1956—Female Employees Equal Pay Act**
Equal pay for men and women for identical or substantially identical work.
- 1958—Annual Vacations Act**
One week after one year, two weeks after two years' employment.
- 1962—Corporations and Labour Unions Returns Act**
Reporting of financial and other statistics.
(Not yet proclaimed.)

The labour movement has always had a keen interest in legislation, particularly those laws which affect the rights and obligations of trade unionists. The first legislative committee of the Trades and Labour Congress was established in 1890 to examine legislation coming before Parliament. Five years later, provincial committees were established to perform a similar function in respect to the Legislatures. Federal legislation has been a major concern of every central labour body in Canada's history. Increasing legislative regulation of labour, particularly at the provincial level, makes it appear likely that it will be a growing preoccupation of the Congress in the future.

FASTEST RESEARCH "BRAIN" INAUGURATED AT TORONTO VARSITY

In October, the Chairman of the Board of Governors, Lieut.-Col. W. E. Phillips, inaugurated Canada's most powerful research computer by pressing a button at the University's Institute of Computer Science. The new electronic brain—an IBM 7090 Data Processing System—works 500 times faster than anything the University has had before. Upwards of 30,000 figures and instructions may be fed into the machine's million doughnut-shaped magnets. It can add more than 229,000 numbers in a single second.

The National Research Council paid about 40 per cent of the \$1,100,000 spent for the computer. Other universities may use it free, but commercial firms pay \$400 an hour.

President Claude Bissell, chairman at the inaugural ceremony, was ably assisted in the persons of Colonel Phillips, IBM President J. E. Brant, and Professor C. C. Gotlieb, Director of the Institute of Computer Science.

AUTOMATION AND LEISURE

(From an article "Economic Status and Religious Activity" by
KENNETH WATSON in "Religion and Labour")

Technology's Impact on Social Patterns

A television comedian said recently, "Automation has brought us to the place where people can drink coffee all day and get their work done in two 15-minute work breaks."

This sounds ridiculous to most professional people—the doctors, lawyers, clergy, engineers, artists, etc.—who continue to spend long hours at their job. When asked about contributing to a paper on a theology for leisure time, a theologian replied, "I hear about leisure time, but seldom meet a person who has any."

Yet men who are more familiar with the matter are more inclined to agree with the comedian than the theologian. If we haven't already arrived at the place where leisure time will engulf our days, we will tomorrow.

In a study called *Cybernation: The Silent Conquest* (available from the Centre for Democratic Institutions, Box 4068, Santa Barbara, Calif.) Donald M. Michael, director of planning and programs of the Peace Research Institute in Washington, D.C., sets out quite clearly the advantages and problems of the new technological advances.

What About Automation?

He begins his study with this observation: "Both optimists and pessimists often claim that automation is simply the latest stage in the evolution of technological means for removing the burden of work. The assertion is misleading.

"There is a very good possibility that automation is so different in degree as to be a profound difference in kind, and that it will pose unique problems for society, challenging our basic values and the ways in which we express and enforce them."

He closes the study on this note: "It is generally recognized that sooner or later automation and computers will mean shorter working hours and greater leisure for most if not all of the American people. It is also generally, if vaguely, recognized that there probably are problems connected with the use of leisure time that will take time to work out."

The material that falls between these two quotes is significant for any understanding of the transitional stage from small doses of automation to the time in the future when supposedly everybody will have more free time than today and enough financial security to enjoy it.

Differing Views

President Kennedy at a recent press conference stated that he regarded automation "as the major domestic challenge of the sixties—to maintain full employment at a time when automation, of course, is replacing men."

Most business spokesmen deny that automation has caused or will cause an unemployment problem. The February 24 issue of *Business Week*, commenting on the problem, said, "Obviously, older workers and those of little education or adaptability will face acute problems of adjustment. But unemployment increases in recent years are due more to inadequate demand for goods and services, too slow a material growth rate—not to automation or growing immobility of labour."

Management foresees the employment problem being adequately met through the creation of new industries and new demands created by the advancing technology.

Labour's Anxiety

The AFL-CIO has been making the loudest cry about the shortage of jobs. Thus far its leaders have come up against an unyielding wall of opposition from business and the Administration, when they suggest that one way to get at the immediate problem is to spread the work through shorter hours. They have been insisting for some time that collective bargaining procedures can provide some cushions for the displaced workers. But collective bargaining can't solve the problem of job shortage due to advancing technology.

Some of the AFL-CIO leadership are looking beyond the immediate problem of job shortages to new social problems they believe will arise as a result of an explosive technological advance. One of the more thoughtful of these is Ralph Helstein of the Packinghouse Workers, who has explained some of the problems.

"Will we not have to change our ideas, because of the new technology, as to what constitutes work, and how income is provided? Over the centuries, income for more of humanity has depended on work. Is there a necessary relationship between income and work? That is, without work can there be income?" Mr. Helstein said.

THE WAY MONEY GOES . . .

The following is a breakdown of the estimated expenditures on a per-dollar-basis, as spelled out in 1962-63 estimates of the Federal government:

Defence	27
Finance	19.2
Health and Welfare	17.6
Transport	4.5
Veteran's Affairs	5.3
Public Works	3.5
Post Office	3.1
Agriculture	2.7
Labour	1.8
Unemployment Insurance	1.7
External Affairs	1.5
Northern Affairs	1.5
C.B.C.	1.4
National Revenue	1.3
Immigration	1.1
R.C.M.P.	1
All others	5.8
	<hr/>
	100.0

Concerned Churchmen

Churchmen who are aware of the above problems are asking for a theology with which to confront this new technological thrust. Dr. Cameron Hall, Executive Director, Department of the Church and Economic Life, National Council of Churches, has asked for a "theology of technology." For leisure time will soon be upon us, and it will drastically change many of our traditional social patterns.

The same concern is being expressed by men who must transpose the thoughts of the theoreticians into pragmatic reality. Warren Ost, who

directs the program of ministry in the National Parks for the National Council of Churches, is convinced that the wrong use of leisure time is the number one threat to American church life. He maintains that most experts now predict a standard four-day work week in the near future, creating a longer week-end for millions of Americans.

The Long Week-end

Why does the problem of technological advance, with its promise of a three-day week-end for the very near future and even longer week-ends for the years ahead, hold such importance for church life? It does so because the pattern of church life was geared to a rural and small town work schedule. People who farmed could complete the morning chores and then drive by buggy to an 11.00 a.m. service of worship.

What will a nation do with a Sunday that comes in the middle of a three-day week-end? Will they spend their time in the vicinity of the church? What kind of "church life" is to be found in the recreation areas where they will spend long week-ends?

MUNICIPAL WINTER WORKS INCENTIVE PROGRAM

(From the "Labour Gazette," October 31, 1962)

By September 7, all provinces had accepted the federal Government's offer to continue the Municipal Winter Works Incentive Program during the coming winter on substantially the same basis as last year.

Under last winter's program, 8,269 projects were accepted from 2,747 municipalities, including Indian bands and unorganized settlements. The program provided jobs on site for an estimated 148,000 men for more than 5,800,000 man-days of work. At least as many obtained off-site employment as a result of the program (L.G., July, p. 772).

To Stimulate Winter Employment

The Municipal Winter Works Incentive Program is a federal-provincial-municipal scheme to stimulate winter employment. It is designed to encourage municipalities and communities to create additional employment during the winter months through the carrying-out of needed public works that would not be undertaken in the absence of the program.

This year one of the conditions is that Canadian materials be used wherever possible, in order to assure that maximum employment results in Canada from the program. Under the program, the federal Government offers to pay half the direct payroll costs. Many provinces add further incentives.

Municipalities wishing to take advantage of the incentive payments are required to complete applications covering proposed winter works projects and submit them to the provincial Government. Applications that are approved by the provincial Government are forwarded to the Department of Labour, Ottawa, for federal approval.

Projects That May Qualify

Projects that may qualify for approval include any capital undertaking except work on schools and school grounds, hospitals and hospital grounds, subway transportation systems, and municipally owned buildings to be used for industrial or business purposes under private auspices.

Reliance will be placed on the provincial Government to ensure that going wage rates will apply and reasonable hours of work prevail on winter works projects.

Preference will be given to projects providing the greatest amount of employment, and priority will be given to projects in areas where winter unemployment is particularly high.

The cost of the program during its six and a half months from Oct. 15, 1962 to April 30, 1963 is an estimated \$32,422,000. The estimated number of men to be hired for work on the accepted projects is 10,212. The estimated number of man-days of work to be provided is 586,681.

FARMS FEWER, LARGER

OTTAWA (CP)—Canadian farms are becoming fewer but larger and boast more improved land than ever before, the Dominion Bureau of Statistics said in a report on last year's farm census.

The census indicates the total number of farms fell to 480,903 from 575,015 five years before and 732,832 in 1941. The drop was sharpest in the Maritimes.

While the number of farms continued to decline, the country's total farm area was little changed at 172,551,051 acres, compared with 173,923,691 in 1956.

Slight Rise

Acreage of improved land rose 3.1 per cent in the five-year period to 103,403,426 acres from 100,326,243. Improved land was defined as fields under crops, summerfallow, improved pastures, gardens, roads, barnyards and areas of new breaking.

Total area under crops fell slightly to 62,435,534 acres from the 1956 figure of 62,944,176. The largest drop—21.8 per cent—was recorded in New Brunswick.

The area under crops increased 14.4 per cent in British Columbia and showed smaller increases in Alberta and Manitoba. Declines occurred in all other provinces.

The total acreage of unimproved farm land, comprising woodlots, natural pastures and wasteland, declined six per cent to 69,147,625 acres from 73,597,448.

Trend to Bigger

The trend toward larger farms is shown by the distribution of farms by size groups.

The number of farms of 559 acres or fewer fell, while farms of 560 acres or more increased in number. The sharpest increase was for farms in the 760-1,119-acre range, where the number went up to 27,642 from 24,958 in 1956.

CO-OPS UNDER ATTACK FROM RETAIL MERCHANTS

R. S. STAPLES, *President of the Co-operative Union of Canada*

TORONTO, Dec. 1962 (CCC)—“Co-operatives in Canada are suffering one of the most vigorous attacks which has ever been launched upon our democratic institutions,” R. S. Staples, president of the Co-operative Union of Canada, told more than 900 persons attending the annual banquet of the United Co-operatives of Ontario here.

“It sometimes seems that there is a concentrated attempt to isolate the co-operatives from the accepted sectors of the Canadian economy, to condemn us who believe in the co-operative way to outer darkness as though we were morally reprehensible or the victims of some dreaded disease,” Mr. Staples said.

TALKY TORONTO LEADS CANADA IN PHONE USE

Toronto, with more telephones per 100 person than any other Canadian city, helped Canada maintain its reputation as the world's most telephone-talkative country.

For every 100 persons in Toronto there are almost 52 telephones.

Canadians averaged 551 conversations per capita in 1961, compared with 538 in 1960. The United States followed, with 529 conversations per person. Iceland was third with 487.

Canada has led the world in conversations for 10 years.

Among countries having 500,000 or more telephones, Canada was third in the number of telephones per 100 people, with 32.66. The United States has 41.78, Sweden 38.5, and Russia has 2.33.

"Led by corporations which are in business for the money to be made for their investors, some well-known personalities in business, industry and the accounting and legal professions, apparently without giving the matter much thought, join the assault on co-operatives with statements which are too often inaccurate, misleading, unfair and, at times, defamatory."

A new organization, the Equitable Income Tax Foundation, "has appeared to lead the attack." Now seeking incorporation, it is "sparked by the Retail Merchants Association of Canada," Mr. Staples said.

"Co-operatives do not have and do not want treatment which is not based on a fair and firm application of the law," he added. "A co-operative and a profit-business exist for fundamentally different purposes. They cannot be forced into the same economic mould. Members of a co-operative establish their organization to provide themselves with a service at its proper cost."

Mr. Staples said that the CUC, in preparing a presentation for the forthcoming Royal Commission on Taxation, had found "that co-operatives in Canada are in a less favourable position with respect to income taxation than are the co-operatives in the other countries that we have studied.

"It may be there is no country in the world that discriminates against co-operatives like Canada does."

In spelling out CUC policy on income taxation, Mr. Staples said "we should clearly establish the fact that co-operatives have no objection to paying taxes on income at the same rates as those applicable to other corporations of similar size and in comparable lines of business.

"Any part of the annual surplus of the co-operative which its members decide should be retained as a general reserve would be regarded as the income of the corporation and taxable.

"We who are in co-operatives in Canada do wish to carry our fair share of the costs of maintaining Canada, but the fear is that the apportionment of these costs will be made in a manner calculated to check the growth of co-operatives."

Four Points

Mr. Staples said he was making four points to "keep the record straight." 1. Most co-operatives in Canada pay income tax; 2. the only co-operatives in Canada that pay no income tax are those which have no income; 3. the tax rates are the same for all corporations, similar in

size and type, both co-op and non co-op; 4. No co-operative can acquire general reserves out of savings without paying income tax.

"There is one exception to this. A truly new co-operative in its first three years is exempt from income tax. Both co-operatives and their opposition recognize that under present conditions this is not a fact of great significance. New mining companies have the same exemption."

ON BEING CANADIAN

(Excerpts from a speech given by LESTER B. PEARSON, Leader of the Opposition in the House of Commons, December 17, 1962, from "Hansard," p. 2722)

Confederation was our declaration of faith in the destiny of a united Canada. It was also our declaration of independence from the United States. We would go it on our own on this continent from coast to coast, first as part of the British Empire and later as an independent nation of the commonwealth of nations. We knew at that time that such a declaration, based on such a faith, would involve an economic price. We were ready then in Canada to pay that price—and I hope and believe we are still ready to do so—namely, the price of being Canadian.

The Price of Confederation

Confederation, however, also involved another price which too many of us either forget or do not wish to pay because perhaps it is inconvenient for us to pay it. Confederation meant the rejection not only of political and economic annexation by the United States but also of the American melting-pot concept of national unity. Confederation may not have been technically a treaty or a compact between states, but it was an understanding or a settlement between the two founding races of Canada made on the basis of an acceptable and equal partnership. That settlement provided that national political unity would be achieved and maintained without the imposition of racial, cultural or linguistic uniformity.

I sometimes think that the understanding was more academic than actual. Outside Quebec, and as Canada grew from coast to coast, this understanding was more often honoured in the breach than in the observance and for reasons which any of us who know about the development of Canada can understand. As a result, there has grown up in this country two different interpretations of confederation. It is this difference in interpretation of confederation itself which has created and is creating today confusion, frustration and indeed some conflict.

To French-speaking Canadians confederation created a bilingual and bicultural nation. It protected their language and their culture throughout the whole of Canada. It meant partnership, not domination. French-speaking Canadians believed that this partnership meant equal opportunities for both the founding races to share in all phases of Canadian development.

English-speaking Canadians agree, of course, that the confederation arrangements protected the rights of French Canadians in Quebec, in parliament and in federal courts; but most felt—and I think it is fair to say this—that it did not go beyond those limits, at least until recently. This meant that, for all practical purposes, there would be an English speaking Canada with a bilingual Quebec. What is called the "French fact" was to be provincial only . . .

French Canadian Industrial Development

I think it is fair to say that French Canadians were often slow to adjust themselves to their new industrial environment. Most of their

leaders were trained in law, theology or in medicine. They saw Quebec's future in terms of political autonomy, decentralization and a mainly agricultural economy. There was fear of the new industrialization as something that would break up French Canada's cohesion and weaken its special values, special traditions and special culture. I believe that fear was increased, as I think the record will show, by the fact that the capital, management and skilled personnel required for industrial growth was largely imported from English speaking Canada or from the United States of America. These managers, these financiers, these technicians from outside rightly felt that they were helping to bring wealth and material progress to Quebec, and they were. It was hard for them to realize that, often through no fault of theirs, French speaking Canadians were being excluded from the direction of and even from satisfactory participation in the economic development of their own province. Changes, then, which brought economic advantages to Quebec suffered from the political disadvantage of being so often imported from outside and of often being alien to the spirit of Quebec . . .

Their Own Masters

It is now clear to all of us, I think, that French-speaking Canadians are determined to become directors of their economic and cultural destiny in their own changed and changing society. They feel that in doing so they are not being isolationists but that, on the contrary, only in this way can they make their rightful contribution to the true development of Canadian confederation. To this end they also ask for equal and full opportunity to participate in all federal government services, in which their own language will be fully recognized. This right flows from the equal partnership of confederation. . . .

Today, when the greatest need of free men and free nations is to come closer together politically, economically and culturally, to accept and act on the compulsions and opportunities of interdependence; at this time of all times it would be a tragic thing for Canadians to have to admit their failure to unify their own country in any real and meaningful sense, which means unity without sacrificing special and separate values. No Canadian, surely could contemplate with anything but bitter regret the weakening, let alone the failure, of confederation, especially when Canada has grown so much in stature and achieved so much respect in the world.

No Room for Complacency

But we cannot afford to be complacent about this. The world around us shows that nations when reasonable and acceptable compromises are postponed or are offered too late, will resort to desperate solutions which earlier had appeared to be unthinkable to them, and against their own best interests.

So, Mr. Chairman, we should be careful not to be complacent about what is happening. We should also be careful not to let emotions created by immediate controversies or special incidents warp our judgment or distort our perspective. We should not assume that cracks mean the wall is falling. On the other hand, we will never restore strength merely by papering over the cracks as they occur. It is time not for extremists and their passions but for a deep, responsible, and understanding examination of basic situations.

OUR SENIOR CITIZENS

DR. ROY L. ANDERSON, *Edmonton, Alta.*

Across Canada in some eighteen homes for elderly citizens, the United Church is caring for about nine hundred elderly persons. The homes vary in size from the Agnes Forbes Lodge at Fort Saskatchewan, Alberta, which has fifteen women in residence, to the Griffith-McConnell Home at Montreal which accommodates one hundred and thirty men and women. At the Home a 35 bed infirmary has been added. Here our Church will learn about the task of non-active bed care.

In the public mind some confusion exists between the type of home mentioned above and the so called private nursing home. Because of the present shortage of chronic hospital beds the nursing home is serving a useful purpose but the public should realize that the nursing home is run largely as a business venture which is in distinct contrast to the home run by the United Church and in contrast to most hospitals in Canada. The non-profit voluntary home is continually confused with the commercial nursing home where profits are sometimes made at the expense of services.

How Old Is Elderly?

How old is elderly? Though 65 is the statistical beginning of the geriatric group, many people are not old at this age or even at 75. The degree and rate of aging varies widely from individual to individual. Further it is worthwhile remembering that between 65 and 90 there is as much difference in age as between 40 and 65. Investigators tell us that the onset and advance of senility is not an inexorable process beyond control; on the contrary much can be done to delay its onset and retard its progression. How can this be done?

Moderate Activity

The normal declines of aging are definitely slowed down by regular moderate physical activities carried out to an optimum level, and of these activities walking is a best.

In regard to intellect, psychological investigation shows little evidence that intellectual capacity diminishes until advanced old age is reached, but as in the body, exercise of the intellect is a necessity.

Outlook on Life

Unhappiness is a bigger problem than physical illness. Further, it has been said that more elderly people are ill through sheer unhappiness than from any other simple cause. Modern materialistic society is to a large extent responsible for much of this in its over emphasis on youth and productivity thus creating a gloomy stereotype of old age—separated, unattractive, unwanted regardless of past contributions, because not now useful. Even in the church because of the youth centredness of organized religion and because of physical infirmity and aging they tend to feel no longer needed nor even welcome.

One natural consequence of this is emotional conflict so commonly manifested in tension which in turn seems to play a part in the development of the stress diseases and in the neuroses. Short of the development of these conditions emotional conflict manifests itself in behaviour problems, or in excess anxiety, which is one of the most distressing of mental states.

A Purpose in Living

As well as providing housing for nine hundred individuals we must try to do something that is still more important to them, and that is to help them regain, if lost, a purpose in living, and if not lost to help sustain and strengthen it. Of all agencies in our society the one par excellence to carry out this task is the Christian Church. But it must be alert to make use of new tools being developed by other disciplines in our society. It can use to real advantage discoveries and advances in such fields as social science, psychology, medical science in practically all its branches, such as Psychiatry, Physiotherapy, Occupational therapy, to mention but a few.

Group Activity

Among these developments of proven use in homes for the aged, is the concept of group activity. Experience has shown that particularly in senility, occupational group activity has a useful place. Physiotherapy is another. It is said that an institution of 150 beds can use to great advantage two Physiotherapists and one aide, part of whose work would be the orientation and instruction of floor staff which if not done is frustrating in that lack of follow-through on the floors results in the patient giving up because not permitted or encouraged to utilize his newly won abilities.

Group Psychotherapy (or the Therapeutic Community)

The value of this tool is well established and time may well prove it to have been one of our era's best contributions to the better care of our elderly citizens.

The intimate group is a setting where the group leader and his assistant have established themselves in the minds of the patients as friends and counsellors. A permissive atmosphere is established where members of the group are sympathetic and understanding of each others problems because they all have similar personal problems. To accept the person as he really is with all his contradictory impulses both good and bad, with as little criticism and moral judgment as possible, and with sympathetic understanding based upon a real awareness of the same contradictory impulses in himself. How great is the contribution patients can make to each others treatment by mutual help. Thus psychotherapy is not confined to the clinic but may occur in almost any human relationship—members of family, friends, co-workers and even strangers. A kind word and a sympathetic ear have much therapeutic value. It is the means whereby personal development can be promoted. Many psychiatrists have turned to this short-term, group centred therapy focused on social rehabilitation rather than psychic probing. Group membership in a multiple counselling activity is where members can give and receive and in trying to understand and help others they themselves are helped. It appears likely that many communities should provide group counselling projects for the increasing numbers of older citizens who wish to work or learn new skills in order to contribute to society through volunteer or cultural activities.

The Church

Why all this bother over machines that have become so worn?

Is it not because of the Churches Faith that every human personality is of infinite value regardless of his or her immediate condition?

A high degree of personal maturity and responsibility is demanded in the patient day to day practice of true caring, when there is conveyed to the other person understanding, respect and acceptance. And observation has shown that this ability has little relationship to the possession of extensive knowledge.

Some training of course is necessary. It may well be that doctors and others can spend their skill to greater effect if they give more of their time to training and supervising staff who spend all day on the floors.

Thus it would seem that in our Homes for the Elderly we must not forget that staff is all important. An active dynamic philosophy rather than a protective one must prevail.

And so guided by the vision of the Church we must bring senile, sedentary persons back into contact with others; help these aging persons maintain feelings of self-respect and ability to make active contributions to society as long as health permits; to help our people learn to live satisfying and meaningful lives even with a measure of disability; reintegrate many into a society from which they are constantly being separated; look for every opportunity to allow the elderly to give voluntary service in canteen, in libraries, making dressings for cancer patients; perhaps providing a part-time playground for young children whose mothers are working and the children needing affection which the old can give so well—thus going a long way to recreating a community that accepts with happiness the aged.

GOVERNMENT EXPENDITURES

(Volume I, Glassco Report, Ottawa, 1962)

The growth in total budgetary expenditures of the Government of Canada from the Consolidated Revenue Fund and Old Age Security Fund is shown by the following tabulation:

<i>Fiscal Year</i>	<i>Total Budgetary Expenditures</i>
1871	\$ 18,872,000
1881	32,579,000
1891	38,855,000
1901	55,503,000
1911	121,658,000
1921	528,899,000
1931	441,568,000
1939	533,063,000
1951	2,901,242,000
1956	*4,799,328,000
1961	*6,550,514,000
1962 (Budget estimate)	*7,188,400,000

*Including Old Age Security payments of \$366,200,000 in 1956 and of \$592,400,000 in 1961 and \$625,000,00 in 1962.

UNEMPLOYMENT INSURANCE REVIEWED

REV. J. R. MUTCHMOR, *Toronto*

This, and the following article refer to Canada's Unemployment Insurance record. This section of our country's social security program came into existence early in World War II. The United Church through its Board of Evangelism and Social Service had a major share in creating the public opinion which enabled the federal government to establish this much needed section of our welfare society's program.

Top Leadership

Top credit is due to the late Rt. Hon. MacKenzie King for his leadership. He was quick to see that the mounting payrolls of a rapidly developing World War II economy could provide the finances required to build an Unemployment Insurance Fund.

Through the war years, the late nineteen-forties and the fat fifties, the Fund grew and waxed strong. Its credit balances mounted and at one point touched the billion dollar mark.

Evil Days

For a variety of reasons including human selfishness, the Fund fell on evil days and time came when its capital resources dropped to 100 million or only one-tenth of the maximum accumulation.

This weakness resulted chiefly from an admixture of insurance and relief or public assistance elements being built into the Fund as the years passed.

The next article is really a list of the recommendations of the Royal Commission. This urgently needed report should have the attention of Parliament. Canadians should recall that the United Kingdom at one time mixed insurance and relief in one Fund with disastrous results. The U.K. also had to appoint a Royal Commission, called, I believe, The May Commission. Failure in Britain between World Wars I and II to keep the insurance principle intact and controlling in her Unemployment Insurance Fund, drove her off the gold standard. This evidence of British folly and weakness was at least a factor in leading Hitler wrongly to conclude that the U.K. was going to the wall. To this extent, the British mistake had some relation to Hitler's decision to start World War II.

The *Toronto Globe and Mail* in a major editorial, December 22, 1962 states:

"Chairman Ernest C. Hill and other members of the Royal Commission on Unemployment Insurance are to be congratulated on the sensible and useful report which they have produced. They have blueprinted a plan which could restore logic and actuarial soundness to the Unemployment Insurance Fund, and which could relieve the Fund of responsibilities that ought never to have been laid upon it and place those responsibilities upon the whole community, where they belong.

"The plan is based upon two main principles not previously employed. The first of these is universality for the insurance section of the plan. Where the present plan extracts premiums from and extends benefits only to employees making no more than \$5,460 a year, with their employers making comparable contributions on their behalf, the new plan would extract premiums from and grant benefits to almost all employees, regardless of income level, with employers also contributing. The exceptions would be farm and domestic employees; and a separate plan is proposed for fishermen.

"The second basic principle involved in the new plan is a division between its insurance functions and its welfare functions. Where the present plan is a mulligan of insurance, welfare, political opportunism and chicanery, the new plan would be divided into sections whose functions would be governed by what they were intended to achieve. . . .

"These two basic principles—universality of the insurance aspect of the plan, and division between insurance and welfare—are eminently sound. Extension of the insurance plan to cover employees in higher income brackets would greatly increase the stability of the Fund by spreading the risks. . . .

"Under the existing scheme the nation's lower-paid workers and their employers have been picking up the largest part of a welfare bill that should have fallen on the whole community. This is an injustice that can-

not be corrected too soon. The confusion in our approach to what were essentially two different problems has also blurred our perception of both insurance and welfare, made of the Fund a political football, and opened the door to all kinds of abuses."

THE ROYAL COMMISSION ON UNEMPLOYMENT INSURANCE

Highlights of Report

(Toronto, "Globe and Mail," December 21, 1962)

OTTAWA, Dec. 20, 1962 (CP)—Main recommendations of the Gill committee report on unemployment insurance, issued by the Government today:

A universal insurance plan to cover short-term unemployment, with benefits limited to 26 weeks, covering all but a few classes of employees, financed solely by employer-employee contributions.

•

A government-financed plan of extended benefits for further periods of unemployment up to a maximum 39 weeks, expected to cost about \$150,000,000 a year on the basis of recent jobless rates.

•

Existing public assistance plans to be improved to help residual, hard-core unemployed on the basis of individual need.

•

Present contribution rates to be unchanged and benefit payments increased, but present 52-week maximum for payments halved.

•

Extension of insurance plan to employees earning over \$80 a week, with estimated \$1.05 weekly contributions from them.

•

Tighter checks on abuses, including closer supervision of insurance claimants unplaced in jobs openings.

•

Extension of coverage to employees of all levels of government, hospitals and charitable institutions, and to teachers.

•

Persons under the age of 18 to be excluded from the insurance-plan.

•

Self-employed fishermen to be excluded, with a separate plan to be developed under the fisheries department.

•

Existing exclusions of farm employees and household servants to be continued.

•

Minimum qualification for benefit to be at least 30 weeks of insured employment in preceding two years with at least 20 weeks of employment in preceding year.

•

Outside earnings of jobless allowed without affecting insurance payment to be reduced to one-quarter of benefit paid.

No insurance coverage for seasonably unemployed workers with a record of repetitive seasonal unemployment.

•
Pregnant women to be ineligible for insurance for eight weeks before and eight weeks after confinement.

•
Retirement pensions and other payments received on leaving jobs to be counted as income in reckoning insurance benefits to be paid.

TO CORRECT UNEMPLOYMENT INSURANCE FUND ABUSES

(An excerpt from the Gill Report, December, 1962)

In the course of our study of the problems placed before us, we have had in mind constantly the question of abuses under the present system and several specific recommendations are made designed to cure or at least to lessen the possibility of abuses.

Administration

Legislation is, however, only one factor in controlling abuses. Equally important is a competent and dedicated administration to enforce the system with fairness, vigour and imagination. Any failure to maintain an administrative staff of the necessary extent and quality cannot but have the most unfortunate effects on the operation of plans as widespread as those designed to deal with financial support for the unemployed. Inadequate administration will inevitably open the door again to abuses and to the discrediting of the whole plan.

The work of the administrative staff must, of course, be encouraged and supported at all levels on the basis of a clear idea of the intentions of the whole program, not only within the permanent administration but also reaching out to the legislators and the community itself.

Public Opinion

We feel that it is important from this aspect of the matter to carry on a regular educational program through the press and other media to create a proper public image of unemployment insurance. The rights and responsibilities of employees and employers should be made clear. A proper understanding of the nature of unemployment insurance should go a long way toward building a better public attitude. Such educational efforts will produce results, however, only when the public becomes convinced that the legislation is administered fairly and impartially for the purpose for which it was designed and when the legislation is changed to block some of the more apparent misuses of the plan.

When the widespread idea that the unemployment insurance fund is used as a convenient device to deal with problems not intended to be handled under the unemployment insurance plan is dispelled, public confidence should be restored and better co-operation secured.

SARNIA TOP OF LIST FOR HIGHEST INCOMES

OTTAWA, Nov. 9, 1962—Sarnia displaced Sault Ste. Marie in 1960 as the city with the highest average income in Canada, the National Revenue Department reported today.

In first place in 1958, Sarnia was nosed out by Sault Ste. Marie the following year, but in 1960 again became leader when the average income of its taxpayers rose by \$386 to \$5,046.

Sault Ste. Marie slipped back to second place with an average income of \$4,835, followed by Sudbury and Copper Cliff in third place with \$4,689.

Toronto, whose taxpayers had an average income of \$4,476 in 1960, an increase of \$58 over the previous year, dropped from 11th to 12th place in the list of cities with 6,000 and more taxpayers.

Montreal slipped from 14th to 18th with \$4,425.

As usual, doctors and surgeons were in the top income bracket in 1960. The average they earned during the year climbed by \$586 to \$16,323. They were followed by engineers and architects, with an average income of \$15,670 and by lawyers and notaries with an average of \$14,597.

The number of Canadians earning \$100,000 or more came to 549 in 1960, 54 more than the year before. A total of 82 earned \$200,000 or more.

During the fiscal year ending March, 1962, the Revenue Department collected a total of \$3.59 billion in such direct levies as personal, corporate and estate taxes.

Ontario in 1962 continued to be the source of almost half the Federal Government's direct tax revenue, providing a total \$1.72 billion. Quebec followed with \$925,000,000.

Ontario citizens paid \$1 billion in personal income taxes, compared with \$964,000,000 in 1961, while corporations put \$610,000,000 into federal coffers, \$65,000,000 less than the year before.

ARGUS CORPORATION

(Report, "Toronto Globe and Mail," December 20, 1962)

NOTE: *Argus Corporation, an E. P. Taylor holding company, continues to expand. Based on huge current and capital gains (non-taxable) of Canadian Breweries this corporation "giant" long master-minded by Senator M. W. McCutcheon moves steadily into new areas. This press report illustrates its growing power and influence.*

J. R. M.

ARGUS HOLDING OF HOLLINGER UP IN YEAR

An increase of 140,000 shares of Hollinger Consolidated Gold Mines Ltd. was the only major portfolio change by Argus Corp. Ltd., Toronto, in the past year.

At Nov. 30, 1962, the portfolio's Hollinger holdings were 640,000 shares. This represented 13 per cent of Hollinger's outstanding capital; a year earlier, Argus held 10.2 per cent.

Cost of the Argus investment portfolio is listed at \$72,824,202, an increase of \$3,243,000 on the year. Market value was \$138,613,399 at Nov. 30.

Net profit rose to \$3,768,952 from \$3,253,108 in 1961, on a rise in investment income to \$4,801,644 from \$4,313,679.

Here are details of the Argus portfolio at Nov. 30, 1962:

Shares	Mkt. Value	% Out- standing shares
400,000 B.C. For. P.	\$5,750,000	11.6
2,400,000 Cdn. Brew.	25,200,000	11.0
1,900,000 Dom. Stores	24,397,500	23.6
2,475,000 Dom. T&C.	43,931,250	17.0
640,000 Hollinger	13,600,000	13.0
1,500,000 Massey-Fer.	18,937,500	12.2
537,495 Stand. Radio	4,098,399	49.9
Other secs.	196,250	
Unquoted secs. (cost)	1,862,500	

HEALTH SERVICES

Some Major Recommendations

*(Brief presented by the United Church to the Royal Commission,
May 1962)*

- (1.) The General Council of The United Church of Canada supports the establishment of an integrated and comprehensive contributory National Health Insurance Program.
- (2.) The United Church of Canada is scripturally enjoined to consider health as a social concern and thus concerned has built its own program of health and welfare on the principle that the strong must bear some of the burdens of the weak.
- (3.) Considering the relatively satisfactory provisions for all aspects of medical care now available to a large percentage of the population, we firmly believe that it is the most immediate and pressing duty of our society to meet more adequately the needs of our citizens who, by reasons of isolation, low income or age, are receiving sub-standard medical care.
- (4.) It is submitted that amelioration of the plight of the chronically ill is a matter of major importance which cannot be overlooked in the consideration of a National Health Service Program.
- (5.) The United Church has long stressed and now re-affirms the serious nature of alcoholism as of major importance in any examination of Health Service needs.
- (6.) It is recommended that adequately trained chaplains be appointed to Hospitals, particularly Mental Hospitals, and recognized on all counts as part of the healing service personnel of the staff.
- (7.) It is suggested that one of the most needed and most effective kinds of Health Insurance can be provided through health education of the public. We respectfully urge the Commission to guide the nation in the proper direction in this area of health services.
- (8.) The United Church has willingly assisted in obtaining a large measure of cooperative and co-ordinated effort with governmental bodies and voluntary organizations in specific areas of health and welfare—e.g. Hospitals, Nurses' Outpost Stations, Homes for Elderly Persons, and work with Indians. The United Church will welcome recommendations from the Commission which, if acted upon, will achieve still more effective co-ordination of effort and more efficient use of resources.

HEALTH SERVICES, A DEMOCRATIC RIGHT

(From an Address by the HON. T. C. DOUGLAS, M.P.)

Speaking at the conference of the United Steelworkers of America in Miami in September, 1962, the Hon. T. C. Douglas said:

"One thing I would stress is the establishment of health plans on this continent from the Atlantic to the Pacific. After all, ill health is something for which the average family cannot budget, since they do not know in advance when sickness will come or how much it will cost. Private insurance plans have been of immense value to those who have been able to avail themselves of them. However, these private medical care plans have two distinct disadvantages. First of all, they exclude a great many people because of their age, or because of some physical disability. Secondly, the premiums take no account of the individual's ability to pay, so that every beneficiary pays the same premium irrespective of whether he has an income of \$3,000 a year or \$30,000 a year.

"I submit to you that the time has come when health services ought to be available to every citizen who belongs to a democratic society, irrespective of their ages, their physical disabilities or their financial conditions.

"Some 40 nations in the world now have comprehensive health insurance plans. Canada and the United States lag behind these nations in this regard. It is not something of which to boast . . ."

PARTIES PROPOSE MEDICARE PLAN

(These are the Medicare plans proposed by Ontario political parties, as outlined in the "Toronto Daily Star", December 8, 1962.)

New Democrats: Universal, government-controlled plan financed by (a) personal premiums of 30 cents a week for single persons, 60 cents for families; (b) three per cent corporation tax; (c) a personal income levy equivalent to six per cent of present federal income tax payments. Doctors free to practise outside plan; patients free to choose own doctor.

Liberals: Universal, government-sponsored plan financed by combination of personal premiums and medical care insurance tax (no details announced). Doctors free to practise outside plan; patients free to choose own doctor.

Conservatives: Medical insurance available to all residents through existing private schemes; coverage for those unable to pay premiums. Draft legislation is promised this session, effective in 1964.

Saskatchewan Plan covers all residents. Financed by (a) personal premiums of \$12 a year for single persons, \$24 for families; (b) 1½ per cent sales tax; (c) one per cent increase in corporation tax; (d) increase of six per cent in personal income tax.

THERAPY OF A SHELTERED WORKSHOP

ETHEL CHAPMAN, *Toronto*

90 Isabella St., Toronto

On a residential street in central Toronto, close to a bus line, in a big old house made by combining two rooming-houses, is a sheltered workshop for elderly women. After several years of operation this shop provides a convincing demonstration of what it means to an older person to have some work to do, to be earning a little and to have companionship for at least part of the day instead of sitting alone and idle, perhaps steadily deteriorating both physically and mentally.

The workshop was first set up—at its present address, 90 Isabella Street, by the Women's Patriotic League in 1914, to provide a centre where older or handicapped women could do Red Cross work. They also made toys, such as rag dolls which had formerly been imported from Germany. The shop is now operated under Provincial Charter by a Board of thirty women. Its work program is carried on under professional supervisors and includes making drapes and occasionally slip-covers, quilting, re-covering eiderdowns, dressmaking alterations and all kinds of mending. Most of the orders come from individual customers; the dressmaking alterations are done for both individuals and women's dress shops. There is a steady supply of contracts in less skilled work—folding circulars, filling envelopes, stringing price tags. Remuneration to the women ranges from two to five dollars a day according to the skill required, and includes a noon dinner and a coffee break. They work from nine to four, five days a week. With a few donations from public-spirited citizens the enterprise is self-supporting.

St. Enoch's Church

A second shop on a smaller scale is quartered in the basement of St. Enoch's Church, downtown. Both men and women work here, doing such work as folding and mailing circulars, stapling the pages of booklets. They do not undertake skilled lines such as sewing but they are experimenting in making small articles for sale; and they help to pay expenses by keeping the church clean.

While these sheltered workshops are taking care of themselves financially, their real purpose is not economic. The directors, Mrs. Henrietta Kirkness at the main shop and Mrs. Mary Agnew at St. Enoch's, capable, dedicated women, are emphatic about this. They explain that the shops exist for the happiness and well-being of the people they serve. They were set up to provide daytime care for needy women fifty years old or over, helping them to maintain their health, their independence and their self-respect. These women could not measure up to employment outside a sheltered shop. Some are in their eighties, some have specific disabilities, some have been referred to the shop as alcoholics or psychiatric cases. In the friendly atmosphere of the place, with work to absorb their interest, with a sympathetic director to talk to, they take on a new lease of life. A very practical benefit of "going to work" is that they have a good hot meal at noon, however they may fare for the other meals of the day.

Making Friends

Best of all, they make friends. After dinner they gather around the piano in the big dining-room and sing. (My, how they sing!); or they play cards or read or just "visit." It all adds up to a form of therapy that wards off senility and gives a meaning to the days—a therapy worth study by anyone concerned with the problems of aging.

POLITICS AND HUMAN RELATIONS

SENATOR C. G. (CHUBBY) POWER *made these comments in a Senate Speech, December 17, 1962*

"After all, politics is the science of dealing with humanity, and, above all other sciences or arts or studies, the most important activity in this life is to be dealing with human beings, endeavouring to suit oneself to the eccentricities and, perhaps, even the frailties of humanity," he said.

Sen. Power was first elected to the Commons in 1917 and took his seat Dec. 17. He was a member of Parliament until he was appointed to the Senate in 1955. He now has the longest unbroken career in Parliament.

"It was my ambition to be to my electors the average man—with his faults, his frailties, with his sins," he said.

"Really, I think that is one of the functions of Parliament; to understand that all is not godliness here below and that if we are endeavouring to deal with our fellow men, we must deal with them as they are," he added.

Sen. Power held five cabinet posts before being named to the Senate.

(An Excerpt from a Book Review of Professor John A. Irving concerning Marshall McLuhan's, "The Gutenberg Galaxy", Canadian Saturday Night, October, 1962)

Today we are aware of the co-existence in western civilization of two technologies—the typographic and the electronic. The conflicting claims of these diverse technologies bring trauma and tension to many people, and especially to parents and educators. We feel that the electronic mass media are transforming the conditions of education, religion, politics, and even science and philosophy.

But few can articulate clearly what is really happening to our culture. Fewer still can predict the changes in human nature that will occur as a result of the interpenetration of the electronic and typographic cultures. Uncertain as I am regarding the future of our culture, I believe that Marshall McLuhan has helped to prepare us for that future by his remarkable analysis of the basic assumptions and characteristics of the typographic culture that is now receding into the past.

THE SASKATCHEWAN MEDICARE PLAN

REV. G. B. MATHER, *Saskatoon, Saskatchewan*

Introduction

Millions of words have been written about the Saskatchewan Medicare Plan, the most controversial measure ever enacted in this province. After a year and a half of lively debate the issue approached its crisis and on July 23, 1962 a settlement was reached. Saskatchewan people and many others breathed easier. It may now be possible to view the Plan in better perspective. An effort will be made here to outline the main features of the Plan and its development, to concentrate upon the important issues in the dispute and to give some brief assessment of the present situation.

Background of the Debate

A comprehensive and compulsory government-sponsored medical care program appeared novel to many people. However, many of the more developed nations have some such scheme in effect, numerous programs in Saskatchewan and beyond have some of the same characteristics, and within Saskatchewan there has been a considerable process of development in this direction.

In 1944 the Liberal government passed the Saskatchewan Health Insurance Act under the terms of which a Health Insurance Commission was to have been appointed to take steps toward setting up a health insurance scheme. However, the Liberals were defeated in the election of 1944 by the Co-operative Commonwealth Federation party and the Act was not implemented, thought it is still on the books. (See an article *The Saskatchewan Medicare Controversy* by Professor E. A. Tollefson in *The Saskatchewan Bar Review*, June, 1962.) The new C.C.F. government favoured a state health insurance plan, but turned its attention first to the needs of citizens in connection with hospitalization. The Saskatchewan Hospitalization Act was passed in 1946 and provided for the insurance against hospitalization costs of all citizens on a compulsory basis; this plan is financed partly by an annual premium presently set at \$24.00 for an individual and \$48.00 for a family, partly from sales tax revenue. In general, the principles of this Act have now been accepted by the other Canadian provinces and by the federal Government.

A comprehensive medical care plan remained a favourite item in the designs of the Saskatchewan Government. It now seems rather remarkable

that no less than 13 years elapsed between the enactment of the hospitalization plan and the announcement of a medical care plan. No doubt it would be replied that during this period various partial plans were being tried out to prepare the way; these will be outlined below. With the Premier's announcement in 1959 the subject leaped into prominence and was undoubtedly the central issue in the 1960 election. Although the C.C.F. party did not win a majority of the total vote over the three other parties as it had hoped, it did secure a substantial majority of representatives in the Legislature and on this basis decided to proceed toward its objective.

Basic Principles

The Government laid down certain principles that should govern its proposed program, as follows:

- (1) Prepayment principle*
- (2) Universal coverage*
- (3) High quality service*
- (4) Administration by the Department of Public Health or an agency responsible to the Government.*
- (5) Acceptability to both those providing and those receiving the services.*

The Advisory Committee on Medical Care

The government then appointed an Advisory Planning Committee on Medical Care and instructed it to determine the best methods for providing medical care on the basis of these principles. Dr. Walter P. Thompson of Saskatoon, President Emeritus of the University of Saskatchewan was named Chairman. There were two other representatives of the public beside the Chairman, three each of the College of Physicians and Surgeons and the Saskatchewan Government, and one each of the University of Saskatchewan College of Medicine, Saskatchewan Chamber of Commerce and Saskatchewan Federation of Labour.

There was general agreement by members of the Committee that there should be general coverage of the whole population by some form of medical care insurance. A proposal of public subsidies for the extension of private insurance plans was advanced and defended by a number of groups, the most prominent being the College of Physicians and Surgeons. It was argued that by leaving medical care insurance to private initiative as far as possible and by providing through public subsidy for cases of special need the cost to the public treasury might be kept to a minimum and that emphasis should be placed rather upon the improvement of service for needs such as mental disabilities and chronic illness. However, it was argued by other groups and agreed by a majority of the Committee that universality and equity of coverage demanded a public program. This was accordingly recommended, with provision for "utilization" or "deterrent" fees to prevent excessive use and payment of physicians mainly on a fee-for-service basis.

The Saskatchewan Medical Care Insurance Act, 1961

The Saskatchewan Legislature received and considered the report of its Advisory Committee, then passed the Saskatchewan Medical Care Insurance Act, 1961. This Act provides coverage of the whole population for all conditions requiring medical care. It prohibits anything which would interfere with or restrict the right of a beneficiary to select his physician, or of a physician to the free acceptance of a patient who is a beneficiary. Physicians are to be paid mainly on a fee-for-service basis. The Advisory Committee's recommendation of a "utilization" or "deterrent" fee was not accepted.

The Act provided for its administration by a Medical Care Insurance Commission to consist of not less than six nor more than eight members of whom at least two members beside the Deputy Minister of Public Health, and exclusive of the chairman, were to be physicians. The duties and powers of the Commission were set forth in the Act.

Financing Medical Care

The cost of financing the Plan is being met by a corporation tax of 1%, an income tax of 1%, an allotment of 1½% from the 5% sales tax and an annual premium levied at the rate of \$12.00 for a single person or \$24.00 for a family. Exemption from payment of the premium will be provided for those who can prove under a means test their inability to pay. Funds collected from these sources will be held by the Provincial Treasurer and "ear-marked" for the Plan. The taxes became effective January 1, 1962 whereas the premiums were levied to cover the period beginning January 1, 1963.

Development in the Controversy

The course of the public debate from the time of passage of the Act until an agreement was reached is complex. Much of it is by now irrelevant and some of it would be best forgotten as quickly as possible. It will suffice to mention merely the main developments. For several months the College of Physicians and Surgeons refused to enter any discussion with the Government under the terms of the Act. In April 1962 the parties began negotiations but failed to reach an agreement. The Legislature then, at the close of its main session, amended the Act by a clause making the Medical Care Insurance Commission the agent of all beneficiaries under the Act except those who should contract out of this arrangement; this clause was considered particularly offensive by the College. The public controversy became more intense and was complicated by the federal election campaign. The College warned that doctors would withdraw normal services and provide only emergency service once the Act became effective on July 1. Negotiations were resumed in the final days of June but in spite of important concessions by the Government no agreement was reached. On July 1 a majority of doctors supported the stand of the College, though some quietly treated their patients as before and a few openly criticized the denial of normal care. Representatives of various groups including the Saskatchewan Hospitals Association, the Association of Urban and Rural Municipalities and the Anglican, Roman Catholic and United Churches attempted to mediate and perhaps prepared the way for later discussion. With the arrival of Lord Stephen James Lake Taylor, British physician and parliamentarian, negotiations entered a new phase. Lord Taylor, having explained he did not come as a mediator, proceeded to play exactly that role until, on July 23 an agreement was reached. Doctors resumed their normal practice and within two weeks the Legislature had confirmed the agreement.

What Was the Crucial Issue?

What was the crucial issue in the controversy? A number of points that figured in the debate prove, on inquiry, to be incidental rather than central, but need to be mentioned nevertheless.

The crucial issue was not the doctor-patient relationship. Much has been said about the necessity of a direct relationship with no third party intruding, even to pay the bills. But doctors had already accepted payment through their own prepayment plans and from bodies such as the Cancer Commission; they could scarcely maintain that their services were inferior

in such cases, and indeed tended to talk less about this point as time went on.

Neither was universal coverage the crucial issue. Even those who would not have gone out of their way to secure insurance for the 33% with none nevertheless recognized the need and agreed that it should be met.

Government participation was not the contentious point either for this had already been accepted in various ways and further government help was regarded as necessary if universal coverage were to be achieved.

The remuneration of doctors was not the source of disagreement since the doctors' preferred fee-for-service method of payment had been adopted and the schedule of fees (85% of the charges recommended by the College of Physicians and Surgeons) was the same as that followed by the doctor-sponsored insurance plans.

The real issue was the degree of government participation and the extent of the powers granted to the Medical and Insurance Commission. The College talked repeatedly about "government control" and contended that a "free profession" was being brought into subjection. It drew a distinction between doctors working for a regionally administered plan such as the Swift Current Plan and for one provincially administered. It distinguished between the partial coverage of special disease services and general coverage under the Act. It feared a Plan subject to budgetary exigencies. No doubt the College foresaw the possibility of the "control" it feared involving financial control as well as other types of pressure, but this did not come to the fore in the discussion.

Professional Freedom and the Economics of Medicine

Was the College's fear justified? In my opinion, at least so far as the freedom of professional judgment was concerned, it was not. The Government was sincere in desiring that there be no interference with the practice of medicine as such—the choice of drugs, the use of surgery and all similar decisions. In my opinion the Government demonstrated its sincerity in a number of ways: by offering to repeal objectionable sections of the Act and by actually doing so; by establishing appeal procedures; by offering to include a professional bill of rights in the Act; by offering to have a public body set up, not responsible to the Government, to keep on the watch for infringements of professional freedom.

On the other hand the Government claimed that the economics of medicine went beyond professional practice alone, that the people had a right to arrange for the payment of their medical bills in the manner they considered best. The College, while not disputing the principle, claimed that the Act went far beyond mere insurance and that, especially in the powers granted the Commission a more-than-economic authority was established.

These are matter for expert legal opinion. To the layman Section 49 (1) (g) which gives the Commission power to make regulations "prescribing the terms and conditions on which physicians and other persons may provide insured services . . ." looks very broad indeed. However, Professor E. A. Tollefson has argued in his article *The Saskatchewan Medicare Controversy*, (*Saskatchewan Bar Review*, June, 1962) that the context of the Section which specifies "for the purpose of establishing and administering a plan of medical care insurance" places a definite limitation upon the interpretation of sub-section (g), a limitation which any court would uphold. Be this as it may, it is probably all to the good that this clause, the offensive "agency" clause and a number of other contentious clauses have been removed.

Different Conceptions of Government

In part the quarrel arose out of suspicion of the Government carried at one point to the almost unbelievable extent where an Order-in-Council was regarded as insufficient surety for changes in the Act. But beyond this the division came from differing conceptions of government. On the one hand were those who saw in a sensitive, dynamic government a powerful instrument for dealing with the complexities of modern society and promoting the welfare of human beings. On the other hand were those who saw in government a force that is always potentially if not actually tyrannous and who felt, therefore, that government though necessary, must be kept to the narrowest possible limits, that freedom means basically independence from government interference.

The Settlement

The settlement is a compromise between the two parties and the two principles. The sections most objectionable to the College have been repealed and the freedom of the medical profession has been underlined. The doctor-sponsored and other approved private profit agencies are allowed to continue operation, though mainly as non-profit agencies for directing claims and making payments between doctors and the Commission. Doctors if they wish may avoid any direct dealings with the Commission by treating only patients who are enrolled with a private agency or who agree to pay their own bills and collect from the Commission themselves.

A section has been inserted in the Act stating that it is not the purpose of the Act to establish salary rather than fee-for-service as the general basis of physician remuneration. The revised Act provides for increased doctor representation on the Commission, the representatives being agreed upon by the Government and the College of Physicians and Surgeons.

An important point not included in the Act but laid down in the July 23 agreement states that there must be no discrimination by doctors between patients who belong or do not belong to voluntary health insurance agencies, nor against any doctor because of the way he chooses to practice.

Outcome of the Controversy and Future Prospects

The outcome is a somewhat complex but probably workable system. The important consideration is that everyone is fully covered for medical costs. Within this framework, doctors are free to practice within or outside the Act while residents of the province are free to choose their doctor having regard to his method of billing and collection.

This enables those with convictions to express them and the contest has continued in a limited way. Supporters of the College tend to join one of the voluntary insurance agencies whereas supporters of the Government tend to seek out a doctor willing to send the bill to the Commission—possibly a doctor co-operatively secured with this in mind.

The arrangement just mentioned may need explanation. One development consists of the establishment of community health services associations for the purpose of engaging a doctor or doctors willing to practice under the Act. Doctors thus engaged bill the Commission directly. The possibility of having doctors retained on salary rather than paid on the generally-accepted fee-for-service basis is being explored, the theory being that thereby the practice of medicine would be rendered less "commercial".

There has been much talk of doctors leaving Saskatchewan but up to the present it has been impossible to judge with any accuracy the *net* loss, if any, also exactly the degree to which such a loss might be attributed

to the Medicare Plan itself. However, the College of Physicians and Surgeons has now published a statement which appears to be factual and, in spite of its source, unbiased. The figures indicate that 881 doctors were registered with the College at the end of 1962, compared with 906 at the end of 1961. The net loss for 1962, therefore, was 25. But in the years prior to 1960 there had been a normal increase of approximately 30 doctors. Therefore it might reasonably be asserted that there was a loss attributable to the Medicare Plan of 55 doctors in the year 1962. This in itself probably constitutes a decline in the standard of medical care. Whether there has also been a qualitative decline in service because of discontent among doctors, or whether the benefits of the Plan more than compensate for the decline in service are questions involving subjective judgments that can scarcely be dependable. What looks from the one side as the government's dastardly sacrifice of the people's health appears from the other side only as evidence that social progress does not come easy. Beyond this point the argument does not seem profitable to pursue.

My prediction is that twenty years from now there will still be a body of opinion decidedly for Medicare and another just as decidedly against; but in the meantime a growing number of people will come to take it for granted as a part of our way of life—a group who would feel alarm at any suggestion that its security might be removed.

TIME FOR RE-APPRAISAL

(Excerpts from an address by Dr. M. R. MacCharles, President, Canadian Medical Association, to a Meeting of Medical Personnel, Early Autumn, 1962)

Canada occupies a unique position. We have freedom, nationhood, education and a high standard of health services. We have inherited a generous amount of political wisdom which is obvious in our dealings with that miniature but growing community, the United Nations. This political wisdom is being acquired slowly by some other nations through trial and error.

The community, no matter how small or large, looks to its members for progress, contribution, leadership and service, so the world community looks at Canada, sees her wealth, her mature stature as a nation, her cultural developments, and expects a generous contribution to less fortunate nations. We in Medicine in Canada have almost a unique opportunity to assist other nations with their medical problems which are so enormous compared to their resources. Even a selfish motivation would stimulate thinking people because they could help themselves in helping others. Canada is respected in the community of nations, but this respect can only be maintained if we perform accordingly. We can bring in foreign students, undergraduate and graduate. We can export teachers. Some of our universities can sponsor struggling universities in Asia or Africa and exchange teachers with one another. This a very effective mechanism in the promotion of peace and happiness among nations. One occasionally hears a criticism that foreign students may want to stay in this country when they have acquired their education. If this country had to depend on its original inhabitants, how the picture would change.

Art and Science in Medicine

There are even more pressing problems at home which I need not detail. One used to hear the expression, "The Art and Science of Medicine". In the early years of this century, the Art loomed large in this setting, but as the result of the scientific explosion in Medicine in the

last twenty-five years, the science component is now extremely impressive and still expanding rapidly. The Art of Medicine being relatively less necessary has not even maintained its ancient position. This is one of the sad features of present day practice. It is one reason why the public look askance at the Medical Profession. President Eisenhower, when insisting that the members of his Cabinet should sell out all their stockholdings, said to them, "You not only have to be right, you have to look right". So with the Medical Profession. We not only have to be right, but we have to look right to the public. The less we think of our patient as a person and indeed a friend, the less right do we look in the eyes of the general public.

It is not necessary for me to express my profound admiration for the recent advances in Medical Science. The resulting great joy should be tempered by a careful scrutiny of the way in which medical services in this country are being delivered to the people. Fortunately, the medical profession started seriously in the field of prepaid medicine twenty-five years ago.

We have come a long way and gained much experience, but not enough wisdom. The Canadian people are convinced that in a country like ours they are entitled to high-class medical services. The problem is a dual one; first, availability and second, accessibility. That there is high-class medical service available in Canada, no one would dispute. That it is not accessible to all is equally obvious. Two difficulties intervene—cost and distance.

It has been well demonstrated across the nation that a substantial majority of people can afford, with or without help from their employers, to pay for protection of the doctor-sponsored plans, or commercial insurance. Together, these two have insured well over 50% of the Canadian population. The doctor-sponsored plans have been very successful, but they have developed a blind eye. With their scope to this eye, they have failed to identify the large gaps in their coverage, the old age group, the chronically ill, the large numbers ruled out by technicalities, etc., etc. If the plan policy makers would listen to the Saskatchewan Socialists they would soon find the defects in their offerings. This must be taken seriously and means must be devised forthwith to achieve universality. I hope we have all learned the lesson of Saskatchewan and are prepared to act accordingly.

Distance

In a country as large as Canada with its scattered areas of sparse population, the problem of distance is important. Elaborate medical facilities are necessary in this modern age and tend to be centred in areas of dense population. With the development of the old frontier in Canada which has been going on for several hundred years, our people spread out to remote areas. Medical services do not always follow immediately, and *there are areas in Canada that are practically without the services of a physician, at least for considerable periods of each year. In time a balance is struck by either bringing facilities within reach, or transporting the people to the facilities.*

The Saskatchewan spectacle is worthy of further comment. The "It cannot happen here" myth has again been revealed as such, and now we must face reality. To our Saskatchewan members, we must be forever grateful for the magnificent way they have organized and carried out their campaign in defense of freedom, for freedom was and is at stake. Saskatchewan Medicine has been greatly harmed by this blatant attempt at

political opportunism. It is impossible to convey by word of mouth the vicious, hostile, political climate of Saskatchewan. It can only be fully realized by individual personal experience. Normal standards of behaviour must be discarded and methods of deception must be studied to properly re-orient your thinking for this experience. Having done these three things, you are then, but not till then, in a position to judge the performance of our Saskatchewan colleagues. What really was the issue in Saskatchewan that produced such a reaction from the profession? The political extremists in power in Saskatchewan (and power is heady stuff and should be balanced by wisdom) decided to assume complete control of all doctors in Saskatchewan. Their public promise of legislation acceptable to the doctors was ignored. They enacted the most restrictive legislation that ever faced the medical profession anywhere in the free world. The legislation was such that it was impossible to practice after July 1st, without submitting to the restrictions of the Act.

Emergency Service During Dispute

The practically unanimous decision of the profession was to close their offices but to provide an emergency service free of charge in about 40 strategically placed hospitals. This so-called "emergency service" functioned a great deal better than anyone anticipated. In fact so well that it was not a "weapon" at all.

One of the gratifying features of this move was the support of the profession by a very high percentage of the Saskatchewan people. This was in marked contrast to public opinion in the other provinces and other countries. Serious lack of knowledge and understanding by the public did not always deter highly critical pronouncements.

Our colleagues have made a so-called settlement with the Saskatchewan government, but let me warn you, this is a very unsatisfactory settlement. A certain amount of professional freedom has been retained, but a great deal has been lost as well. At this early date it is impossible to predict accurately a resulting system of practice. The prepaid plans are still in operation, but on a very reduced scale and with greatly diminished responsibility. One cannot visualize the present agreement working satisfactorily. What changes may be necessary or possible will appear with experience and time.

However, some good has come out of the Saskatchewan experience. The Canadian medical profession has been served notice that freedom of professional practice may not be taken for granted. Governments at all levels must now realize that professional medical services, dependent for their ideal fulfillment on multiple inter-personal relations, cannot be treated as a commodity, and subjected to political authority.

Another welcome by-product of the Saskatchewan problem has been an increasingly co-operative spirit observed between the Association of our French-speaking colleagues and the C.M.A. Although it has not been accomplished yet, it is encouraging to see the Quebec Division interested in sponsoring a "service" plan in Quebec. Nothing could be more welcome or timely.

National Organizations

The medical profession in Canada has sponsored two national organizations, the Canadian Medical Association and the Association of French-speaking doctors. There are almost 16,000 members of the Canadian Medical Association and almost 5,000 members of the Association of French-speaking doctors. The membership does overlap somewhat. The Canadian Medical Association is a magnificent organization. The broad scope of its work and influence is almost beyond description. It has been

and it will be of increasing importance in the future and merits your undivided support.

The Association of French-speaking doctors is at least equally important in its area of operations and is a potent influence for reaching our common goal.

The better the co-operation between these two great organizations and the more united we all are, the safer is Medicine in Canada.

The Royal Commission on Health Services, like the Ides of March has come but not gone. This thorough study of the present health services of this nation can only be beneficial.

We look forward to the recommendations of the Royal Commission probably in 1963. They will have an important influence on the future of Canadian Medicine.

Canada now enjoys and has for some years enjoyed as high a standard of health care as any country in the world. The profession is deeply concerned that this shall be maintained, and opposed to anything that might lower those standards, and to this compulsion is the main threat.

PRAYER OF A MOTHER SUPERIOR

(Anglican Paper, February, 1961)

The prayer of a Mother Superior, recently printed in a number of publications, provides quite a shock. It holds up a clear mirror to age.

"Lord, Thou knowest better than I know myself that I am getting older, and will some day be old."

"Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion."

"Release me from trying to straighten out everyone's affairs."

"Make me thoughtful but not moody; helpful but not bossy. With my store of wisdom, it seem a pity not to use it all, but Thou knowest Lord, that I want a few friends at the end."

"Keep my mind free from the recital of endless details; give me wings to get to the point."

"Seal my lips on my many aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by."

"I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience."

"Teach me the glorious lesson that occasionally it is possible that I may be mistaken."

"Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with, but a sour old woman is one of the crowning works of the devil."

"Help me to extract all possible fun out of life. There are so many funny things around us, and I don't want to miss any of them." Amen.

Ten distinct reflections of an aging self. What a prayer for each day's life. A prayer not to be held back until habits have made it too late to be answered, but (a prayer to be used) constantly by young and old, by all of us past say fifty, who seek the inner security that doesn't drive us away from the mirror,

VENDOMATIC

Vendomatic is a recently formed Canadian Corporation that sells and services vending machines that can be operated seven days a week, twenty-four hours a day. This development could be a threat to the observance of the Lord's Day if such machines operated on a wide scale forced other forms of retail business into seven-day a week operation.

The Canadian Corporation shares sold at a 1962 high of \$8.75 and a low of \$3.60 with a Dec. 18, 1962 price of \$5.00 a share. Vendomatic has entered the U.K. market as the following item shows:

Vendomatic Services Ltd., which says it is the largest food management, vending and equipment manufacturing company in Canada, is entering the British market.

The company said yesterday it will buy from the Hawker Siddeley Group its 50 per cent interest in the automatic food vending firm of Primapax Ltd. Vendomatic will become equal partners in the venture with J. Lyons and Co. Ltd. No price was disclosed, but the purchase is to be made from existing funds.

Allan D. Baker, Vendomatic president, said the move will give the company an excellent foothold for entry into the European Common Market.

THE IDENTIFICATION OF SOCIAL NEEDS

(From Canadian Welfare, September, 1962)

It has been suggested that, when an individual or group argues that a particular social service is needed in the community, this is tantamount to making two claims.

The first is that something which some residents of the community lack should be recognized as a need.

The second is that this need should be accepted as a social need in the sense that the community should take some measure of collective responsibility, public or voluntary, concerning it.

How can the community assess such claims? How and by whom, in other words, are, or should, social needs be identified and measured?

Sensitive to Misfortune

The question as to who does and should identify a social need does not admit of any simple, straightforward answer. On occasions, the initiative may come from only one or two people. The need for prison reform and prison-related social services, for example, was identified in the first instance and is still associated with John Howard and Elizabeth Fry.

The person with ability to identify a social problem and trace its implications in this fashion is relatively rare at any time. With the pressures toward conformity in our highly organized mass society, we must be particularly alert to preserve and enlarge the opportunities for such social pioneering. A related problem from the standpoint of the community is how to discriminate effectively between the social needs identified by the social pioneer and those argued by the zealot or crackpot.

Parents May Lead

A social need or the need for a social service may be first put forward by those experiencing a particular lack or by their immediate relatives and friends. A good recent example was the emergence of a felt need among the parents of retarded children. Broadly speaking, it was only

when the parents banded together to explore their problems and disseminate information about their needs and those of their children that the community acknowledged these needs as social and that the professions and agencies most directly concerned began to give serious attention to the development of more effective and specialized services.

An excellent example is the developing awareness of a social need for homemaker services. Out of their experience and through their sensitivity to symptoms of need, personnel in the human service professions were the first to become aware of a wide variety of individual and family problems which might be ameliorated or resolved if a homemaker were available. The potential clients of the service frequently did not recognize the need, either because they were unaware that there was any type of service which could help, or because they did not recognize outside assistance as a relevant and reasonable expectation. In many instances, moreover, the community itself failed to see the need. Yet, once the need for homemaker service has gained acceptance and the service has been established in any community, the common experience has been for the demand for it to outstrip the supply.

A need rarely if ever reveals itself. There must be present in the community an individual or group with sufficient experience or sensitivity to discern the symptoms of a need and correctly diagnose their significance. If the need is to gain community acceptance, there must also be present a climate within which this individual or group awareness can be effectively and responsibly communicated and assessed.

GREATER SUPPORT FOR WORLD FOOD PROGRAM

(From The Western Producer, November 22, 1962)

REGINA—Saskatchewan Wheat Pool delegates at their two-week 38th annual meeting on Nov. 14 tidied up details of a broad agricultural policy designed to improve farm living standards. The 11-point statement called for expanded grain exports, more support for the World Food Program, a better deal on crop insurance and raised some questions about rationalization of railway and elevator services. Points in the program:

- (1.) Urged the federal government to bolster grain sales through extension of credit and concessional sales to countries unable to buy for cash and commended the government of Canada for its aggressive sales policy.
- (2.) Urged the maintenance of the Canadian Wheat Board as the single selling agency for Canadian wheat; asked that its authority be extended to rye, flax and rapeseed.
- (3.) Called for a two-price system for Canadian wheat.
- (4.) Expressed support for the International Wheat Agreement as the best means of protecting the interests of both producers and consumers.
- (5.) Urged the Canadian government to provide greater support for the World Food Program of the United Nations and commended the government for its part in helping to establish the program.
- (6.) Supported the elimination of barriers to international trade and urged Canada to take the lead in the reduction of such barriers.
- (7.) Reaffirmed its conviction that the grain marketing plant for western Canada, including country and terminal elevators, railways, transport and shipping facilities must be maintained at a level adequate to move the Canadian grain crop to market but providing for elevator consolidation, rail line rationalization on the basis that changes were to be made only as a result of serious study of the requirements of the whole industry and not on a one-part-at-a-time basis.

(8.) Gave support to the principles of the Agricultural Rehabilitation and Development Administration, provided that adequate protection is assured for present occupants of the land to be affected and providing that the government create ample retraining programs for those who wish to leave farming for other occupations.

(9.) Reaffirmed support for the principle of producer marketing boards for farm commodities.

(10.) Reaffirmed support for Crow's Nest Pass freight rates and the maintenance of the special rates from Georgian Bay to St. Lawrence and Atlantic positions on export grain.

(11.) Continuation of the Prairie Farm Assistance program and federal-provincial co-operation to provide more adequate crop insurance at reasonable premiums.

AUTOMATION AND THE CHANGING MEANING OF WORK

(Excerpts from an address to social workers by JOHN MACDONALD,
Economics and Research, Dept. of Labour, Ottawa)

Like mechanization, automation is a type of technological change. The fundamental scientific and technical breakthroughs that make automation possible have already occurred. They took place during and immediately following World War II. The three major elements in automation are transfer machinery, closed-loop control, and the electronic computer.

Major Elements

Transfer machinery is sometimes called "Detroit automation" because the most dramatic innovation took place on the engine block lines of the automobile industry. In some ways, this is the least revolutionary development in the field of automation in the sense that it is almost more an advanced form of mechanization than true automation. It is a type of equipment which combined with multi-purpose machine tools can create an automated assembly line. Manpower is no longer required to position materials for successive operations or to manipulate and control the machines, but only to intervene to replace worn tools and conduct regular maintenance and repairs.

The second breakthrough—closed-loop control—is often called "feedback." The main invention that made feedback control possible was *the servo mechanism*. These systems of communication and control vary widely in their reliance on electric, electronic, hydraulic, pneumatic and electro-mechanical instrumentation. What they have in common, however, is that they are self-regulating systems which make human intervention unnecessary. The most commonly quoted example is the ordinary household thermostat, but such control systems in industry may be very sophisticated, automatically regulating relationships between temperature, humidity, viscosity, etc., within very fine tolerances.

Perhaps the most dramatic of the technical breakthroughs is the development of the *electronic computer*. Conceptually, the computer is a simple mechanism that can only add up discrete electrical impulses. The revolutionary aspects of the computer are that the vacuum tube and more recently the transistor allow such calculations to be made at electronic speeds and the development of information storage or memory allows the computer to be programmed or instructed to perform logical decision-making at the lower performance levels of the human brain. The result is that these machines can accomplish either scientific or engineering computations that would have taken hundreds of man-years work by the most efficient traditional methods or can carry out relatively simple pro-

cessing on vast quantities of the routine paperwork handled by the ordinary business office. . . .

Philosophy of Production

The really revolutionary thing that distinguishes automation from previous kinds of technological change is not so much the new equipment but, as John Diebold has pointed out, a completely different philosophy of production. Mechanization has primarily been a question of inventing and adapting machinery to perform operations traditionally carried out by human labour. Automation concentrates on the redesign of end-products, the substitution of materials, and the layout of the production process so that the full potential of the new technology may be exploited. . . .

Optimists and Pessimists

The optimists point out that the majority of jobs in our mechanized society are dull, dirty and undignified and that it is precisely these unskilled and semi-skilled jobs that automation will eliminate. The result will be a reintegration of task, an upgrading of skill and corresponding rise in monetary reward, while challenge, interest and satisfaction will redeem work from its present status of a nasty but necessary evil. If such an automated Utopia is a bit too much to expect, we really have no choice anyway because we must explore the potential of automation in order to increase our industrial productivity and gross national product, raise the over-all rate of our economic growth, and compete successfully in world markets.

The pessimists view our automated society of the future in an altogether different light. They reason that automation by definition means that society's work will be done by machines instead of men. The result will be widespread unemployment and human misery. Unemployment by depressing consumer demand will trigger a downward economic cycle that will make the depression of the 1930's pale by comparison. They argue that automation will relieve the bulk of the labour force from the killing tedium of routine, repetitive work only to cast them into the far more desperate economic and psychological plight of unemployment.

Negative Social Effects

Responsibility and power will become concentrated in the hands of a scientific and engineering elite with a monopoly on the crucial knowledge and know-how and this will sound the death knell of democracy. For the relatively small number of workers required to operate the automated system, the combination of tedium and tension involved in monitoring dials and waiting for breakdowns to occur may prove more intolerable than the assembly line or the continuous moving belt. The deadliness of the job content will only be exceeded by the schedule according to which the work will have to be performed. The huge capital investment in an automated system, combined with the continuous nature of the process, will dictate work on shifts around the clock. With shiftworking will come the peptic ulcers, nervous breakdowns, marital break-ups, and withdrawal from family and community participation which are its natural accompaniments.

Unprepared for Leisure

Finally, the pessimists argue that in the unlikely event that we are able to find some mechanism other than work for pay by which to distribute purchasing power to the non-working majority, the result of automation will still prove a disaster for a population unprepared for leisure. Leisure time will simply precipitate a relapse into apathy and

anomie—a sort of beer and television culture approximating the bread and circuses society that characterized the decline and collapse of Roman society . . .

Man Decides the Use

Being morally neutral, the effects of automation will depend entirely on how we decide to direct and utilize it. The aspect of automation that disturbs me most is that far short of having a long-range plan to exploit automation to build “the good society”, we haven’t really begun to study and understand the fundamental economic and social implications of automation, or for that matter even to talk about the problems and possibilities at a reasonably informed level.

Both as individuals and as a society we seem to be confused about our identity and our destiny. We appear to have no consensus of conviction or commitment about our social goals. The result is that there is no positive social context into which to fit the controversy over automation.

NOTE

In any study of automation attention should be given to the following:

- A resolution introduced by the Hon. Michael Starr, Minister of Labour in the House of Commons, entitled “Provision for Organization and Maintenance of Manpower Consultation Service, etc.” This legislation “is an initial but far-reaching step designed to meet the challenge of automation and to deal with it in a co-operative way by government, labour, and management”.

(Hansard, November 22, 1962, pp. 1895 ff)

- Recent settlements of disputes between the Canadian railways and their employees included provision for “obsolete” trades.
- “The Annals” of the American Academy of Political and Social Science for March 1962 is devoted entirely to the subject of Automation. It deals with every aspect from “Detroit Automation” to international implications. Serious students should order a copy from 3937 Chestnut St., Philadelphia 4, Penn. Price \$2.00.

MORE LABOUR-BOSS GROUPS

OTTAWA—(UPI)—Dec. 27, 1962—Co-operation between labour and management in Canadian industry increased during 1962, with more than 1,700 joint committees operating, reported the labour department.

A total of 497,000 workers are represented on labour-management committees, centred mainly in manufacturing.

The largest number are established in Ontario where 755 committees represent more than 179,000 workers. In Quebec 449 committees represent 186,000.

THE CHURCH AND CO-OPERATIVES

REV. HOMER R. LANE, *Toronto*

A rather contentious piece of business at the United Church’s 20th General Council was the resolution on “The Church and Primary Producers” submitted by the Board of Evangelism and Social Service. It generated a fairly warm debate and finally won support on the floor by about a three-to-two vote margin.

Mixed Economy

Some debaters appeared to forget that for some time now in Canada we have had what the economists describe as a mixed economy. There are three sectors: government or public spending, co-operatives, and private-profit business. Co-operatives, as well as private business, are part of what we know as the free enterprise system. They are not state-controlled and are carried on by the initiative, and under the direction, of the members.

While co-operatives are over 100 years old they are really not strong in Canada—not yet anyway. In 1959 their total business amounted to only 4.8 per cent of the gross national product. This was a drop from a percentage of 5.6 in 1950. There is no immediate prospect that co-ops will push private business off the field. Perhaps they may appear to be growing stronger because they appeal to so many people as a sensible and Christian form of economic behaviour, and for this reason, their opponents have lately become vocal, and in some cases, downright denunciatory.

A Resolution of Encouragement

The resolution (or that part of it which aroused opposition) was innocent enough. It had been written several months before the newly-organized Equitable Income Tax Foundation launched its campaign with the *Financial Post* article branding the co-ops as “tax-cheaters”. Any connection between the two events was purely co-incidental. The “whereas” clauses of the resolution cited some facts drawn from reputable sources about the economic position of primary producers, especially in agriculture. In the light of these it was proposed that the General Council *“Encourage among our people those forms of collective action that enable primary producers to help remedy their own economic plight; e.g., credit unions, co-operatives, producer-owned co-operative processing plants, and marketing boards having adequate producer representation.”* (*Record of Proceedings, 20th General Council, p. 430*)

Examples of Self-Help

The implication behind this resolution is that church members, along with other citizens, should exercise their right and freedom to seek those forms of self-help that will aid them in their economic plight. Some examples are given of how this may be done. Had the list included the Independent Grocers' Association and a couple of mutual insurance companies it might have escaped criticism. But to what advantage if it had? There would be one more resolution embalmed in the Record of Proceedings. Better to have something that stirs up thought and debate in the courts of the Church. Here is a real issue and thousands of Canadians are concerned about it.

Points of Explanation

There are two or three points to be made by way of further comment to fill in background for useful discussion.

1. The resolution did not ask the General Council to give “official” approval to co-ops. Any press headline which gave that impression was assuming too much. It cited co-ops as one form of self-help that church members might want to adopt, but not to the exclusion of other methods.

2. The Church was not expressing judgment on the income tax regulations as they apply to co-ops, nor claiming competence to do so. A Royal Commission on Taxation has begun its work, and arguments pro and con must be presented there before the public will be in position to pass judgment on alleged inequalities, as they may affect either private business or the co-ops.

The Protestant Ethic

3. Before ardent free enterprisers get so bold as to chastise the Church for showing a mild interest in the co-operative movement they should remember that they have had the benefit of theological and moral support for centuries. As has been made plain by the writings of Max Weber, R. H. Tawney and others, the very structure of capitalism found its base in the values of thrift, initiative, industry, and self-reliance which derive in large measure from the Protestant ethic of work. This was the Calvinist, and in some measure the Wesleyan, contribution to economic life. These basic values are not in question now. There will always be need of them.

An Era of Collectives

What must be realized is that with the second half of the 20th century mankind has moved into the era of collectives, of giant monopolies and cartels. Small, independent operators go to the wall. Survival seems impossible short of big mergers. Modern capitalism has long since moved far to the left of laissez faire. Co-operatives arise out of the conviction of thousands of individual producers and consumers that only by united action can they hope to escape exploitation. They must act together if all are to have their rightful portion. Not only does this make economic sense to them, but it has a strong New Testament base in the teaching that we are to "bear one another's burdens, and so fulfil the law of Christ". (Gal. 6:2)

Inclusive Concern

4. The Church is inclusive in its concern and sympathy. It has no reason to be the defender of special groups, but it has a moral responsibility to stand for justice and freedom for men to exercise their initiative in ways that bring well-being to them. And in doing this, if it does become necessary to take sides, then let the Church be on the side of the weak, the poor, and the exploited. Jesus said he came "to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed. . . ." (Luke 4: 18)

5. Protestants must be true to their own genius to be in the vanguard for man's emancipation from bondage, whether political, ecclesiastical or economic. Over the past three hundred years Protestants have contributed significantly to the economic advancement of mankind. As we enter the space age a way must be found between the tyrannies of the totalitarian state on the one hand and the excesses of a rabid individualism on the other. It is just possible that the co-operative movement offers a lead at that point for the free world. There is ample evidence that the Roman Catholic Church sees the value of co-operatives for the economic salvation of her people. It would be tragic if the people of The United Church of Canada were blind to the signs of the times.

OUR EMERGING INDUSTRIAL SOCIETY

(Condensation of an address by PETER F. DRUCKER, New York, delivered at the Fourth National Study Conference on The Church and Economic Life, Pittsburgh, Pa., Nov. 1962)

This paper is concerned with basic political characteristics and principles and with the power system of an industrial society, with social structure and with intellectual and moral values.

The Day of Bigness

(1) Industrial society rests on a great achievement: the new-found capacity to organize men of the most diverse skills and knowledges in large organizations for joint effectiveness and performance.

On it rest not only our capacity to produce material goods and services, but also our capacity to provide education for every one, our research potential. On it rests the tremendous widening of the scale and scope of individual opportunities—a job and livelihood and an opportunity to make a worthwhile contribution.

But as a result our society has become one of large-scale self-perpetuating organizations: the big business, for instance, or the labour union. A former military man, President Eisenhower, in his farewell speech stressed the existence of the Defense Establishment as an organized, self-perpetuating institution and warned of its danger. And there is the big university and the big educational and research foundation. There is the big hospital, the big Civil Service, itself an autonomous, self-governing power centre, and so on. Increasingly it is only in these and through these that the individual can find access to a livelihood and to social status and effectiveness.

Two Interdependent Problems

This raises two apparently inconsistent but really important problems.

(a) How can government be effective as the political organ of the community and the representative of the interest of the whole, in a society of tremendously large and strong, organized power centres, each with its own interests, its own partial purpose and its own leadership?

The small and puny government of fifty years ago was the only major organized force in society. Today, while the biggest, it is one of the many. And despite its appearance of unlimited power it increasingly—and everywhere—can only move as far as these other, partial power centres allow it to. The government of industrial society is hedged in by powerful social institutions which cannot be dispossessed but discharge necessary functions which require the large-scale, self-perpetuating organization.

Industrial society therefore faces—in an aggravated form—the old questions of pluralism. Is it reasonable—let alone plausible—to expect concern for the common good to result from the balance and compromise of partial self-interests?

(b) The second problem raised by the emergence of large-scale organization is even harder to answer or to solve: how can the individual, the person, remain independent and responsible in a society of large-scale organization?

Large-scale organization offers opportunities for individual careers, individual direction, individual achievement and fulfilment such as never existed before. Traditionally the great mass of mankind has always had to accept a few occupations as necessary and inescapable. All the son could do, as a rule, was to follow his father's occupation; for most this meant, of course, tilling the land.

Less than a generation ago, all a mathematician, for instance, could do, as a rule, was to teach. Today there is no counting the directions in which he can go, the jobs in which he can apply mathematics, the organizations and institutions in which he can find a livelihood, a career and social effectiveness.

But at the same time, these, increasingly, are opportunities *within* the large organizations. Fewer and fewer can make a living or become effective outside.

We hear a great deal about the narrowing of consumer choice—most of it palpable nonsense by the way, for the simple reason that, in pre-industrial society there is absolutely no consumer choice as a rule. But the growing demand for a higher academic degree—and especially for an advanced degree—as entrance requirement to jobs and careers imposes much greater uniformity, and on the ablest people. So, in a very different manner, does the requirement of union membership and of “loyalty to the union”—but also the stock options of management and the attempt to make managers “loyal” to the big company or to “adjust” them to their jobs and their social environment.

No Going Back

There is no way back to the political and social structure of the pre-industrial society. The “agrarians” may talk all they want about the virtues and attractions of the village, the small community, and the noble life without wants; but whenever the bulldozer pushes a dirt road through to a village—in Africa, in Asia, in Latin America, in the Pyrenees, or in Vermont—the young are gone within a few short weeks—to the opportunities, the access to communication and education, the achievements and problems of the industrial community.

We do not, as yet, know how to safeguard the competence of government to govern or the freedom of the individual. We may never know. But we do know one thing: *We must—and can—limit large-scale organizations to whatever is necessary for the fulfilment of their social functions.* All around us, “responsibilities” are being asserted by organizations which are simply not grounded in the necessary function of the institution. Let us not forget that “responsibility” always carries with it “authority”; whenever any institution asserts its “responsibility” let us make sure that it has authority in the area.

Super-cities

(2) Industrial society is a society of metropolitan super-cities; and we do not know how to organize and govern these, the typical communities of our times.

The metropolitan super-city is both the child of industrial society and its foundation. We might try to set some limits to its growth and sprawl, so that a new metropolitan area is started when an old one reaches a certain size. We can try all kinds of methods to make a better, less ugly, more satisfying way of life—by spreading it out further or by compacting it; by reorganizing it as a planetary system of satellites with empty space between them, or by centralizing major functions in one giant computer-like centre. All we would be doing is trying to cope with the metropolitan super-city. Its existence we have to take for granted. It is the representative innovation and the representative organization of an industrial society. *And we do not know how to order it.*

At the same time the metropolitan super-city is fast eroding our inherited local governments: the state and the province, the county and the borough.

It is possible that the solution of the problem of the metropolitan area is not “political” in the sense in which the term is commonly understood. That is, it may not come through constitutional law, new boundaries, or changes in voting and tax requirements. *The solution may be primarily an esthetic one.* But whether “form follows function” or “function follows form” both approaches are concerned with the same end:

order which is always both esthetic and constitutional, always concerned with perception as well as with performance. It will require dedicated, selfless, hard-working search and service by the community leaders. *Good men are no substitute for good law—but the example of good men is the rootstock of good law.*

Universal Society

(3) Industrial society is a universal society—the first such since Man ceased to be a nomad. As such it requires on the one hand common political institutions—international and super-national ones—and citizenship of the individual nation in a world community. But it also requires, on the other hand, a re-affirmation of the unique contribution, the specific values, the uniqueness of each nation, its tradition and its commitments.

We know that even the remotest mountain hamlet high up in the Andes or in the Himalayas reaches into Ohio and Iowa, London and Moscow. It is unfortunately far from accepted that all men are brothers—they certainly behave less like brothers than even the most hate-filled family. But it is becoming completely true that all men are neighbours, members of the same industrial community and civilization.

Super-state and Good Society

But we also face the complementary job: to make the individual nation meaningful as a distinct, an individual, a responsible person in the international community. There is real danger that the individual of international life: the individual people with their heritage and their specific virtues and values, will be so submerged by the all-encompassing, uniform industrial society that they will lose their power to contribute. *Unity we need—but uniformity we must shun in international as well as in domestic life.*

It is our job to show that "Super-State" and good society are not incompatible. I do not believe that this will be easy—and sometimes I yearn back to the simpler days when America was still a set of beliefs rather than a power. But we have no choice. To resolve the tension between the universality of industrial society and the need for national identity is an urgent task—all the more urgent as the Totalitarians have a decided advantage in denying its feasibility, let alone its desirability.

II

With respect to the next major group of characteristics that distinguish an industrial society: the role and function of organized knowledge and of mass-education, we are on new and treacherous ground.

Knowledge—A Major Resource

(1) Industrial society is of necessity an educated society: Knowledge is its major resource. The knowledge worker who uses his mind and applies concepts is its major resource—rather than the manual worker who works with his hands and applies brawn or skill. Knowledge workers are also the largest group in the work force and the population, and the cost of knowledge work the major cost of the economy. In turn this means that an industrial society can afford—must be able to afford—long years of schooling, well into adulthood, for all or most of its people, and can offer—must offer—opportunities and scope to all kinds of knowledgeable educated people over an almost limitless range of abilities and knowledges.

This is a fantastic achievement—undreamt of even a short generation ago. It rests squarely on our capacity to organize—for only the modern organization can fruitfully and productively use this enormous input of knowledge, and can, at the same time, produce the economic surplus that enables us to keep large numbers of young people, physically fully able to work, out of employment and in school.

Three Groups

This achievement profoundly affects the structure of society. It leads to the next thesis: (2) *The traditional view of industrial society as composed primarily of "management" and "labour" is obsolete and dangerously fallacious. We now have three major groups—"management", "labour", and "knowledge workers". The knowledge workers already outnumber "labour" and are the only major group that grows steadily and rapidly in our society and in all other industrial countries. Indeed, our largest occupational group—larger in numbers than steelworkers or railroad workers or even retail clerks, are teachers.*

But again the price corresponds to the magnitude of the achievement. The rise of educated society presents new and remarkably difficult challenges in four areas: (a) the place of the "employed professional knowledge worker" in society and economy; (b) the place of the non-knowledge worker, the uneducated man, in economy and society; (c) the responsibilities of the man of knowledge; and finally the place, function and limitations of knowledge itself.

Employed Professional

(a) *The integration of the "employed professional" into modern society and modern organization is the real "social question" of an industrial society, and the productive utilization of knowledge as a resource the central economic problem of an industrial economy.*

Let me point out that in the United States, we have revolutionized our work force within the last fifteen years, shifting from a preponderance of direct-production, manual workers to a preponderance of knowledge workers. *Yet this great shift has so far not led to any measurable increase in the rate of economic growth, in productivity or in profitability. It has, in other words, not shown any economic results.* But it has produced tremendous economic costs. For knowledge workers not only tend to get paid more; they also are much more likely to stay on the payroll when business turns down. Clearly, *we do not yet know how to manage knowledge so as to get economic performance from it.*

At the same time our existing organizations are in turmoil because the "knowledge worker" does not fit into traditional organization concepts. Many are familiar with the endless discussion of the "management of the engineer in industry" or "the organization and personnel management of the research department." But a more telling example is the hospital which, only fifty years ago, was a place where doctors gave orders and nurses carried them out. Today, in any but the smallest hospital, there are a dozen or more new autonomous "professions"—biological scientists, physicists, computer operators, administrators, technicians, dieticians, social workers, engineers, psychologists, physical therapists—all needed, all part of the "team", yet none of them fitting into the traditional hospital organization.

There is also a problem of social status and recognition. The professional who is a subordinate—outside of the Armed Services and the government service—is a novelty. We do not quite know what to make of him, nor where to place him. In many a large company there are men way down the organization chart and with a subordinate's title who yet

make the crucial decisions for an entire industry. In many large law offices there are staff members who handle bigger cases than any independent lawyer ever hears of. Their income may reflect their actual importance. But socially a president or a vice-president of the smallest independent business, or a partner in the most humdrum, small-town law practice considers himself—and is considered by the community—a bigger, more successful, more important person.

Diploma Division

(b) More difficult will be the problem of the uneducated, non-knowledge worker in industrial society. We are in danger of splitting our society into two with the paper curtain of the diploma in between. We are in danger of denying anyone who has not spent long years sitting on a school bench, not only opportunities for advancement but increasingly opportunities for employment—to the point of making him “unemployable”. Is this just and fair? Is it compatible with the belief in the individual and the principles of democracy? Does it even make sense economically?

To restrict advancement to the highly schooled and ignoring other means of acquiring experience and/or special skills means impoverishing ourselves. The human reservoir comprised by those who for one reason or other did not acquire the proper educational credentials, will remain too large not to be used.

To keep open opportunities for both employment and advancement for those without formal higher education is one of the big jobs ahead in industrial society . . .

Contribution of Knowledge

(c) What are the responsibilities of the man of knowledge?

By the early 1980's half of the people at work in the United States are likely to have had at least a few years of college. The investment of society's capital in these highly schooled people will be greater than the entire investment in plants and machines. What return do they owe society? What contribution can society expect, if not demand?

We are fortunate in that the student does not consider himself a “privileged character full of rights but without duties.” But it is still a long step from this to the attitude we need: the conviction and commitment to great responsibility and contribution on the part of the educated. . . .

In the past the man of knowledge—and especially the provider and teacher of knowledge—was, at his most powerful, one of many advisors to the real decision-makers, the landed magnates, the military, the courtiers, or the politicians. “Intellectual freedom,” was therefore essentially without responsibility—it was more akin to the license of the court jester than to the freedom of the responsible citizen. Today, the “intellectual” has power and is power—and his “freedom” will be tolerated only if it is exercised responsibly.

To What Purpose?

(d) All these are almost minor matters compared to the big and basic question: Knowledge for what?

What is the place of knowledge in society? What responsibility does it have? Only a very short time ago, knowledge, by definition, had no effect but was a personal pursuit. The root of our word “school” is after all a Greek word meaning “leisure.”

Knowledge is not the entire man. How many of the great painters, the great writers, the great musicians, the great thinkers, the saints and heroes, had a Ph.D. degree? Mankind's great teachers rarely come out of school, where the emphasis, of necessity, has to be on what has already been done and systematized—what, in other words, can be learned.

More than Intellect

A society which does not counterbalance knowledge by excellence in the other areas of human life—i.e. spirit and experience—is a sterile society—as was the China of the Mandarins with its ruling élite of educated men with advanced degrees.

The industrial society will not be “anti-intellectual”; it cannot afford to be. But it will have to be a good deal more than “intellectual.” It will make very high demands on education, on the educators and on the educated. But it will also learn to put education and knowledge into proper perspective and in their proper—important but limited—place.

III

It is surely a distinct and important CHARACTERISTIC OF INDUSTRIAL SOCIETY that the purpose, importance and limitations of economic activity become major questions.

Man Does Live by Bread

Economic wants, rights, and satisfactions are as much human wants, rights, and satisfactions as anything else. One look at the children in the high Andes who, for thousands of years, have had to grow up on a diet of 1000 calories a day or less, will convince anyone that “production” and “material satisfactions” are needs of the person and the foundation for the satisfaction of most other human needs, potentialities and desires.

For the great majority of mankind the discussion regarding the purpose of economic activity will remain mere talk for a long time to come—a century at least. For the majority who still have to reach the subsistence level, the purpose of economic activity is crystal-clear: it is a higher standard of living, it is material goods, it is production and distribution. Their discussion will continue to be about the means to this end.

The industrial minority—perhaps one-third of the human race—is reaching the point where the capacity to produce is so great as to create dissatisfaction with the purely economic answer to the question as to the purpose and end of economic activity. We are, in fact, already giving some answers—or at least indicate bias towards some—that would have startled an earlier generation. One such—the one towards which the most advanced and productive countries seem to incline—is that the primary purpose of economic activity is not a higher standard of living but a higher standard of killing. Another answer, clearly preferred by a great many, especially of the less wealthy in industrial society, is that the proper end of economic activity is more leisure—though no one quite seems to know what he wants more leisure for. Kenneth Galbraith, author of *The Affluent Society*, wants us to shift from the individual's wants and satisfactions to what he considers to be collective, community enrichment. . . .

But Not Bread Alone

But that it is even possible to indicate other preferences show that the question is there, that it is serious—and that we had better start thinking about it.

Only two centuries ago searching, deep thinking about this question produced what we today call “the economy” as a separate, meaningful,

purposeful and organized sphere of human activity. Out of this came the tremendous economic advances—they did not rest on technology but on the freeing of human energy for economic performance. Now we have to think again—not to depreciate or down-grade economic activity but, on the contrary, to enable us to take the fullest advantage of all we have learned, all we have achieved, all we can contribute in and through economic activity.

For religious people, concerned with the spiritual life of Man as much as with his social and physical one, industrial society thus provides a double challenge.

Here, however, the economist, the political scientist, even the philosopher no longer can contribute. Here we reach the *spiritual* plane—and we are called upon to think, speak and act as Christians.

Calling ourselves by this name, we acknowledge that on us has been laid the burden of Charity—the clear and present responsibility for and towards our neighbour in this world, the job of ensuring that our capacities, our resources, our achievements in this industrial society are being used effectively and for the right ends.

“No Perfect Society”

By calling ourselves Christians we affirm that there is no “perfect society” in this world. All societies of Man are transitory; all are fatally flawed; all are false and pretend that the stones of this world are the bread of the next.

Too many of us, in the past, tended to forget this. And because existing society was not perfect, we tended to fall for a society of tomorrow promised to be perfect, lawless and inevitable.

Maybe the temptation, the spiritual temptation of industrial society is the opposite: the temptation to think we are better than we are. The sin of pride is, after all, most insidious and most dangerous when there are real achievements to be proud of.

Industrial society is singularly endangered by this temptation. It is so easy to be proud—justifiably proud—of the great achievements which our economic capacity and success and our scientific knowledge have made possible: the capacity to eliminate mass-poverty in the advanced societies; the capacity to give education and opportunities to every man; the capacity to solve (or at least to render harmless) age-old cleavages, feuds, and hatred between class and class, between the rich and the poor, between the “haves” and the “have-nots.” It is so easy for the large and powerful organizations to “do good”—to shoulder responsibilities beyond their authority; to combat community ills that go neglected; to try to be father, mother and wet-nurse to their employees or their plant-communities.

Christian Duty

Here it is the duty of the religious man, and especially the Christian, to remind all of us how imperfect our society is, how guilt-ridden and sin-ridden. It is his duty to point out that responsibility without authority is usurpation. It is his duty to make us realize that hand in hand with phenomenal economic success in the world today goes a frightening moral numbness, and that hand in hand with the capacity to organize goes an appalling tendency to relegate the unique person to the role of a figure in a statistical probability distribution. Above all it is the duty of the Christian never to let us forget that the real, the ultimate values are not social, are not in time, are not capable of being produced or distributed, but that the Hound of Heaven outruns the fleetest satellite.

WHERE'S THE OLD FRONTIER SPIRIT OF THE WEST?

(Excerpts from an address by Dr. F. H. Underhill, Ottawa, at the 1962 Fall Convocation of the University of Saskatchewan, Saskatoon)

An occasion such as this stimulates one to reflect on the changes that have taken place since I was a young professor of history over here in the 1920's. My reflections are always about politics. And so the theme on which I wish to dwell is that somewhere between 1920 and 1960 we Canadians lost something in our Canadian politics. I don't know quite how to define what that something was, or to explain why we lost it. But the result seems to an old man like me to be that we no longer enjoy that invigorating sense of impending greatness which was ours in the 1920's.

In those great days here in Saskatchewan the political life of the Wheat Economy was at its most intense. It seemed to me to have flamed up into a dazzling incandescence. One had the feeling that one was participating in the making of a new civilization.

I can still recall vividly the evangelistic fervor of the mass meeting in Third Avenue Methodist Church at which Aaron Sapiro launched the Wheat Pool movement here. His speech was one of the most magnificent that I have ever heard.

One could say that this province has produced political leaders of first-class ability with almost the same profusion as that with which it has produced first-class wheat. Since the early 1900's we have had in Canada a Board of Grain Commissioners to grade our wheat. If we had had a Board of Political Commissioners to grade our politicians—and that's the kind of government job that I should always have liked myself—I am inclined to think that the commissioners would have had to create a special grade at the top for their list—Number One, Saskatchewan Hard.

Just think of the men whose political careers have taken them to leading positions in Ottawa: Charles Dunning, W. R. Motherwell, Jimmy Gardiner, M. J. Coldwell, Tommy Douglas, John Diefenbaker. I suppose one should also name W. L. Mackenzie King, since he sat for a Saskatchewan seat for a time and he would certainly be graded Number One Hard.

Militant Dissent

The West was a militant dissenter from the consensus that right-thinking pundits in eastern Canada were trying to impose upon the whole of Canada.

It was refusing to accept the political framework of the two old Eastern political parties as one into which it must fit its political activities. It was refusing to accept for its wheat and other products the old marketing and financing methods of eastern Canada, and it was working out a new co-operative machinery of its own. It was refusing to accept the private-enterprise myths of the East and was demanding public ownership of public utilities and public control of credit. It was taking the lead in the movement for women's rights. It was refusing to accept the old Protestant denominational divisions of eastern Canada and was the centre of the movement for Church Union.

I remember—this must have been in 1921, I think—attending with my mother the great General Assembly of the Presbyterian Church in Toronto at which the final steps were taken towards union with Methodists and Congregationalists. And I remember how thrilled I was when the main

motion for union was moved by President Walter Murray of this university and when one of the most vigorous speeches in support was given by Principal Edmund Oliver of St. Andrew's Presbyterian College here.

Defensive Rear-guard

But we are now in the 1960's. What has become of all those Prairie aspirations for new national policies, for Tomorrow? Alas the Prairie of the wheat economy is now Yesterday—or so, at least, it looks to us Easterners in the St. Lawrence valley. It is Ontario that is now Tomorrow, industrialized and urbanized Ontario, with its Golden Horseshoe stretching around the west end of Lake Ontario from Niagara Falls to St. Catharines to Hamilton to Oakville to Toronto to Oshawa. But the prairie farmers, who were once forward-looking radicals, seem to us in the East now to have sunk from the role of a rather impatient unruly advance-guard into that of a defensive, conservative rear-guard, a pressure-group no longer propounding constructive ideas for national development but simply pressing for ever-increased subsidies in order to preserve their own status quo.

Political Doldrums and a Possible Way Out

I am caught up short by the reflection that there is little sign of such leadership anywhere in Canada just now.

We are experiencing a great outburst of activity in literature and the arts, in education and science but this vitality does not seem to have penetrated into our politics, our public affairs.

The unpleasant fact is that we seem to be drifting without a compass. We have lost that conviction of positive national purpose which inspired our forefathers in 1867 and which lasted at least down to the 1920's. We are fumbling for that lost sense of impending greatness which once buoyed us up. Our government says no for us when confronted by the creative challenge of this generation, that of the European Common Market. We have been saying no rather too often of late.

I cannot profess to be confident of the way out of the difficulties which I have been sketching. But I feel fairly sure that the way is not going to be discovered first by our political parties or party leaders. The Canadian New Frontier which we are now timidly and nervously approaching is not likely to be explored first by them—nor by our farmers, nor by our trade unionists, nor by our big business corporations, though there seems to be more of the frontier exploring spirit among this last group than in most other sections of our national community.

What the times demand of us is a higher degree of sustained intellectual effort, a more courageous imagination, a more experimental spirit, than has ever been before required in our history. I can see no place where such forms of excellence are so likely to be found as in our universities. It is in its universities that a modern people has its most significant and creative adventures.

THE CONDITION OF THE NEGROES OF HALIFAX, N.S.

PROFESSOR R. C. CHALMERS, *Halifax, N.S.*

*(Excerpts from a study conducted by the Institute of Public Affairs,
Dalhousie University, released October 4th, 1962)*

The 1951 national census showed 18,020 Negroes in Canada, of which 8,141 lived in Nova Scotia, and 3,246 in Halifax County. More than half of the last figure live in Halifax City.

The unanimous impression of observers has been that the Negroes of Halifax City fall into the lowest socio-economic group. They are poor or deficient in education, income, quality of housing and most amenities. Most of the Negroes of Halifax City live in two areas, mid-city and Africville, the latter having about 80 families. Africville has no piped water, no sewage system, no paved roads, no public transport, and no very conveniently situated schools.

The depressed condition of the Halifax City Negro arises in part from the general economic difficulties in the Maritimes.

Thirteen percent of the mid-town Negroes and 22 percent of those in Africville (males) earn less than \$1,000.00 per year. About one quarter are in the \$2,000.00-\$3,000.00 a year category. Only one percent of Africville men earn more than \$4,000.00. Almost a quarter of the Negroes in Halifax are unemployed for more than half the year. Thirteen percent of the boys under ten years of age, living in Africville, go to work.

While there is an increasing trend among colored men to remain in school longer than was evident in former years, nevertheless there is need for improved educational standards among the Negroes. This will require an improved economic and social standard of living. Better housing may be the dominant factor in reaching an improved standard of learning.

Since the start of the slum-clearance program in Halifax City in recent years, some of the Negroes have found better housing facilities. But redevelopment in downtown Halifax almost certainly will make housing conditions for (some) Negroes worse before they get better; and will, for better or worse, disrupt severely the present social fabric of the Negro community.

The dire need for better housing for Negroes in Halifax City may be seen from such facts as these: in mid-city more than half the houses needed major repairs; half had no bathing facilities; only one quarter of the homes had mechanically produced hot water; only one in seven families had private toilet facilities; seven to eleven-member families have only two or three rooms.

Personal self-help and mutual help are required from the Negroes themselves in order to improve their condition. Yet the severity of the problems they face cannot be lessened markedly by these people themselves. The Negroes do not have the financial resources to pay for the needed improvements, or the numbers necessary to exert pressure on the general community, or a well-developed leadership except within the specifically religious field. Consequently if the Negroes are to help themselves and improve their life, they must receive a good deal of help from outside their own numbers. They will need more private and public housing, more public welfare, more intensive social work, more effective ways of working, with the larger political system of the city as a whole. All of this will go for naught unless much better employment opportunities, based on merit and not precluded by social barriers, are open to qualified Negro workers.

THE CHANGING PATTERN IN STORE PRACTICES

REV. KEITH CRONK, Cooksville, Ontario

Retail Outlets

The country village has its general store; the big city has its large department stores; suburban communities have their shopping centres or plazas. A more recent development has been the appearance of the so-called discount store. All these reflect certain situations and, at the same

time, have their own peculiar effect upon the pattern of life in the communities where they are located. Modern shopping centres, for example, are in keeping with the practice of people in suburban communities to use privately owned cars for transportation rather than depend upon public transportation. This means that considerable parking space in the vicinity of any large store is required. If several stores can be grouped, as they are in a modern shopping centre, this makes it possible for the shopper to visit a number of stores in the vicinity of where his car is parked, and to complete his purchases with a minimum of inconvenience. Thus the modern shopping centre may well be considered a normal and natural development.

Hours of Sale

For the most part the store hours in these centres have been consistent with those in other communities throughout the country. The exception to the general rule has been seen in the case of the small store owner who, in order to meet competition and capture a sufficient portion of the market to stay in business, has kept his store open in the evenings, on holidays and even on Sundays. More recently, however, certain of the "discount" stores have extended their hours of business to include every evening of the week, in addition to remaining open on civic and national holidays. As a result, all the stores in the area affected have tended to follow a similar pattern.

Why—A New Trend

When one asks who, or what, is responsible for this trend the answer might be that it is because of public demand. It is true that people tend to shop when it is most convenient for them. On the other hand when, in the interests of employees and for the sake of economy of operation, store hours are reduced to reasonable limits people arrange to shop during these hours. Certainly employees, and particularly managers or owners of small businesses, are not happy to have the additional burden of extended hours of operation laid upon them and to be deprived of leisure time to spend with their families or in personality development. A certain degree of responsibility rests with municipal authorities for their failure to regulate store hours in their particular municipality. However, the major share of responsibility must be laid at the doorstep of owners and policy-makers of big business concerns. It is impossible for them to plead that their motive is service to the public since many of them operate on a "cash and carry" basis, being much less concerned with service than with the profit that may be realized.

The effects of this action to extend store hours are many and widespread. In the first place it means an increase in the cost of operation, which is eventually reflected in the cost of goods to the consumer. A more serious aspect of the situation is its effect upon individual employees. While they may not be forced to work more than the maximum number of hours per week permitted by law or by union regulation, they may, however, be required to accept a schedule of shift work that interferes with home life and participation in church or community activities. Managers of branch stores are often more seriously affected than other employees, due to the nature of their responsibilities. The person whose position is rendered most difficult by these developments is the owner of a small business. His situation is such that he must operate with limited staff, making it necessary for him personally to assume much additional responsibility, with consequent infringement on the time available for home life.

No Observance—Civic, National, Religious Holidays

It is a matter of deep concern to many, not only that the lives of people are affected in the manner we have already noted, but that there should be such an apparent disregard for institutions that are essential to our way of life and a violation of the principles which are inherent in a Christian culture. For example, the failure to observe civic, national or religious holidays, and to capitalize on these occasions for the sake of additional business tends to obscure the ideals these festivals are intended to emphasize and the values they represent. One can foresee in the attitude of those responsible for this practice a threat, not only to the right of the individual to freedom from work on these occasions, but to the institutions themselves, with all they represent of value to society. Of special concern to Christian people is the possible encroachment on the observance of the Lord's Day.

Change—and its Limitations

Change and development are inherent in the very essence of society. However, perpetual vigilance and continued efforts are necessary to ensure that a change produces progress rather than resulting in retrogression. In the case of the situation we have been considering certain essentials must be kept in focus. First and foremost is the recognition of persons, a concern for their welfare, the protection of their rights and freedoms. Every effort must be put forth to preserve and develop those institutions and practices which are a part of our culture and which contribute to its content and to the values that are a fundamental part of human life.

The Public Conscience

The responsibility for action rests, not with any one individual or group of persons, but rather with all who are involved. The public conscience must be aroused; there must be a full awareness of the consequences that follow when people take advantage of a situation for personal reasons without consideration for the effects of their action on the whole pattern of society. It is public patronage that makes possible the kind of situations to which we have been referring. Management and those who have responsibility in matters of policy must be motivated by worthy ideals, by what is in the best interests of society as a whole and individuals in particular, rather than primarily by a concern for greater profits. This kind of situation, one where men are ethically mature and capable of acting upon principle is, of course, an ideal one, a goal for which to strive. In the meantime, it is necessary for municipal authorities to accept the responsibility for regulating store hours in their respective municipalities, since changes in the Municipal Act, passed in 1962, resulted in this authority being placed in the hands of local governing bodies.

THE CHURCH AND OUR INDUSTRIAL SOCIETY

REV. J. R. HORD, *Toronto*

Our Industrial Society

According to our 1961 census figures seven out of ten Canadians live in urban centres. This does not mean that the remaining three live on farms. Actually only one out of ten Canadians lives on the farm. We have seen in one generation a rapid transition from a predominantly rural to an urban society.

Urbanization is, of course, the result of our technological and industrial revolution. Our cities are industrial, commercial, educational, govern-

ment and transportation centres. The magnitude of the adjustment facing us is seen when we speak of a super city reaching from Maine to Virginia and the golden horseshoe from Oshawa to Niagara Falls.

Some of the results of industrialization have been good. Our people enjoy a higher standard of living today than ever before. Science and technology have made an abundance of goods available for our people. Even though there is a large group of low income and needy folk in our midst, who deserve our prior consideration, we can rightly refer to ours as an "affluent society".

But some of the results of industrialization are not good. Our cities have sprung up with inadequate planning for the social and recreational needs of our people. Multitudes have flocked to our cities, leaving behind the traditional mores and cohesiveness of the "integrated" small town or rural community. Twenty-five percent of our people move every year with no chance to get their roots down deep or to develop a "sense of belonging". Our home life has been severely disrupted by men travelling long distances to work, with more women working, and with the lives of our people, including children, organized outside the home. Our high-rise apartments have been referred to as "human filing cabinets." There is a depersonalization of workers in our factories and a loss of individualism in big business as disclosed by William H. Whyte, Jr., in "Organization Man". When it comes to the realm of faith, our city dwellers do not need to think of God in our man-made environment until some major crisis like illness or death strikes.

The author Hilbert Schenck, Jr., was thinking of automation when he wrote the poem entitled, "Me".

*"I think that I shall never see A calculator made like me,
A me that likes Martinis dry And on the rocks, a little rye.
A me that looks at girls and such,
But mostly girls, and very much.
A me that wears an overcoat And likes a risky anecdote.
A me that taps a foot and grins Whenever Dixieland begins.
They make computers for a fee, But only moms can make a me."*

If we are to understand the nature of our industrial society, we must realize that there are vast concentrations of power in big business, big labour, big government, big agriculture. There is a rapid trend toward the merger of smaller companies into great corporations. Power is concentrated in the hands of a comparatively few men in our society in Boards of Directors, cabinets, city councils, etc. Our concern as Christians is not the possession of power but that those who possess power use it responsibly.

Our economy is pushing the nations into international alliances even though they are not politically prepared to enter. These are days when slogans like "free enterprise" and "rugged individualism" sound naive, if not a little ridiculous. The individual is caught up in vast impersonal forces which he cannot escape.

The Position of The Church

What is the position of the Church in our rapidly changing social order? The church has hardly recognized the magnitude of the changes which have taken place in our society, let alone geared its programme to meet the new challenges which confront it. Many churchmen do not realize that the Canadian Church is set in the midst of a missionary situation. We have very few blue-collar workers in the fellowship of the

Church. It is reported that the number of executives in active church membership is declining. This would lead us to conclude that those men who are closest to the hard facts of economic life and are caught up in the rush of big business, do not feel the need, or do not see the relevance of the Church. We can take little comfort in the knowledge that our suburban churches are filled. The same forces of secularism and depersonalization are at work in suburbia as in other areas. The churches of Great Britain were filled at the beginning of this century, only to see the multitudes fade away under the stress of war and depression. Unless our people are receiving the spiritual guidance which they need for life in an industrial order, they will leave the Church.

Some Suggested Solutions

Certainly we believe that the Christian gospel is adequate to meet the problems of our society.

(1) Our first need is for *theologians who can accurately assess the trend of our times and then offer the resources of the gospel to people who are caught up in these trends.* Our is not an escapist or other-world religion. Ours is a historical religion. God called Abraham to found a nation to which He could reveal His will. God called Moses to deliver His people from slavery in Egypt. God revealed through the great Hebrew prophets that He was at work in history, in judgment and in mercy. God acted in history to redeem mankind through the life, death and resurrection of Jesus Christ. God has established the Church as a historical institution to be the "body of Christ" in the world. God is not only seeking to redeem individual lives but social structures as well. We pray, "Thy kingdom come, thy will be done on earth as it is in heaven".

I should like to quote the opening paragraph of the General Conference Report of the Fourth National Study Conference on the Church and Economic Life.

This is our Father's world—all of it. Not only the countryside, but the cities, too; not only the fields and forests, but societies and their structures, all are parts of that world in and for which grateful men seek the will of God. Not part of His will for part of His world, but His will for His world.

Jesus Christ is the Lord of life—all of it. Not only the precious inner life, but the public life of people, not only the hidden life of contemplation, but the obvious common life in society, all are aspects of that life in which Christ rules. His lordship is not limited to the interior faculties we will yield to Him. He is Lord of Life.

The church is for people—all of them. Not only those who are inside, but those who are outside, too, not only those who agree with us, but just as much those who do not see our point, all are the men whom the church is here to serve. The Church of God does not favour the few, it focuses on man".

(2) *The Church needs a revolutionary change in its organizational structures if it is to avail itself of its missionary opportunities.* Our parish system, with its splendid plant, its preaching services and its system of organizations, does not seem to be meeting the needs of people whose lives are organized more and more outside the community. The local church may meet some of the personal and family needs of its members but it is certainly not claiming the vast power structures of our society for Christ. Even like Paul we realize that we are wrestling, not against flesh and blood, but against "principalities and powers", those vast impersonal forces which mould the lives of our people. We keep busy keeping the church as another institution going, trying to keep the faithful happy,

rather than directing our energies to winning persons outside the structure of the church.

(3) *The first task of the minister is to train a well-informed and well-disciplined body of church members who can make some impact on society.* It is only as Christians are deeply committed to Christ and understand their faith that they will have much influence on our type of world. Let us call upon our people not only to attend the public worship services regularly but also to join in study groups where they will discover the insights of the scriptures for our generation and will learn the tenets of our Christian faith.

(4) *After training its laymen the Church should send them into their place of business, the store and factory, labour union or Board of Directors' meeting or political party, to witness to their Christian faith.* The aim of the Church should not be to duplicate organizations which compete for our people's time but to work through and redeem organizations to which they already belong.

(5) It is very easy and glib however to say that the layman will win the world for Christ. We cannot expect the individual Christian to take on the vast forces of our industrial society lone-handed. *It is only as we give our church members guidance on the nature of our society and surround them with a supporting fellowship that we can expect them to witness for Christ.* If the Church as an institution does not hold enlightened views on social and moral issues and bring these views to bear upon the structures of our society, how can we expect the poor individual to do anything?

(6) *A missionary church will mobilize its forces for effective witness in the world.* This will involve strong suburban congregations, bearing the burdens of the weak, perhaps contributing money and leadership to the struggling inner-city parish. This will involve interdenominational co-operation so that resources will not be wasted and the world will be convinced of the church's sincerity.

(7) If the present structures of the church are not adequate to train our laymen we may have to set up *lay training centres*, such as the World Council of Churches has established at Bossey, Switzerland, where men come from different walks of life to study how they can be more effective Christians in their daily work.

How can the Church make an impact on the great power structures of our industrial society?

(8) *We may need a mobile corps of well-trained Christian leaders who will be available to visit government officials, business executives, labour union leaders and factory workers as opportunity arises in order to guide them in the stewardship of the power which has been entrusted to them. If the people are not coming to the church, the church must go where the people are.*

In conclusion Christ did not expect the Church to be a pietistic sect which would keep itself unspotted from the world; rather He called it to be His hands, and voice and feet, to do His work, speak His message and run His errands in the world. Christ did not expect the Church to be a fortress, protecting itself from the onslaughts of evil; rather He expects it to be a task-force which will engage and conquer the enemy. Christ did not call the Church to save her life; rather He called her to lose her life in the saving of mankind.

The Church and International Affairs

In regard to International Affairs the reader is referred to the 1962 pamphlet entitled "Lord of the Worlds", price twenty-five cents a copy. This is the reprint of the Report on International Affairs approved by the 20th General Council, London, Ont., September, 1962. See also Catalogue at the back of this Report.

ELEANOR ROOSEVELT—A Tribute

(From ADLAI STEVENSON'S Memorial Statement before the U.N. General Assembly, as reported in "Saturday Review".)

In a memorial tribute to the late Eleanor Roosevelt before the United Nations' General Assembly, Adlai Stevenson said:

"Mrs. Eleanor Roosevelt, a cherished friend of all mankind is gone. . . . She would rather light candles than curse the darkness, and her glow warmed the world. . . . She embodied the vision and the will to achieve a world in which all men can walk in peace and dignity. And to this goal—a better life—she dedicated her tireless energy, the strange strength of her extraordinary personality.

"I do not think it amiss to suggest that the United Nations is, in no small way, a memorial to her and to her aspirations. She breathed life into this organization. The United Nations has meaning and hope for millions, thanks to her labours and her love, no less than her ideals. . . . Many will remember the warmth, the intelligence, the infectious buoyancy which she brought to her tasks. They know the unceasing crusade that helped give the world one of the noblest documents of mankind: the Declaration of Human Rights.

Happily for us all, she could communicate her devotion, her enthusiasm to others. She saw clearly, she spoke simply. The power of her words came from the depths of her conviction.

"'We must be willing,' she said, 'to learn the lesson that cooperation may imply compromise, but if it brings a world advance it is a gain for each individual nation. There will be those who doubt their ability to rise to these new heights, but the alternative is not possible to contemplate. We must build faith in the hearts of those who doubt, we must rekindle faith in ourselves when it grows dim, and find some kind of divine courage within us to keep on till on Earth we have Peace and Good Will among Men.'"

IMPRESSIONS OF RUSSIA

(From an article by PROF. DAVID W. HAY in the "Presbyterian Record", Autumn, 1962.)

Professor Hay visited Russia as one of a team of theologians responding to an invitation from Archbishop Nikodim, head of the Russian Church's department of interchurch relations. These are some of his experiences and impressions:

A major side-blessing of our visit was to find, in converse with representative Russian church leaders, how genuinely church-centred and Christ-centred their interest in the unity of God's people is. It is to be hoped that personal encounters of this sort will multiply extensively, for in the common prayer and love in which they take place evil suspi-

cions are dissipated. We were given one more demonstration of the power of the Holy Spirit in the ecumenical movement to cast out the evil mistrust that Christians too often have of their brethren in other denominations and countries.

In three "good and fairly lengthy theological discussions," Professor Hay reports, "we came to grips with the differing viewpoints and maintained a logical thread of discourse beyond the degree that is usual in free-for-all discussions. . . . Father Borovoy struck a note that pleased the visitors at least very deeply when he argued that the task before us is not to turn all Western Christians into Orthodox adherents or vice versa, but to draw together by attempting on each side to be faithful to the primitive revelation that is normative for all."

The Church and the State

We found the Russian Christians very patriotic. . . . It would be highly abnormal, not to say sinful, if Russian Christians did not, like others, desire the advancement of their country. I heard no criticism of the regime during our stay and was told by a Baptist that Christians suffer no educational or economic disadvantage by reason of their faith.

Worship is free in church buildings, and although public classes may not be held, in homes discussions and the teaching of the young (for which the church prepares materials) are allowed. Representatives of the state department of religious affairs met us at the plane both arriving and leaving and on two occasions attended banquets given for us. At one of them I had the tricky honour of replying to a toast in which the state representative actually wished us success in our mission. To us it is hard to see how there can be good relations between church and state in Russia, but I can speak only of what was visible on the surface in a hurried visit.

To me the major refreshing thing was to be in a church where worship is still loved and enjoyed as man's major activity. They have a sense of the nearness, the mystery, the majesty and joy of the transcendent that is not much to be found among us. Our worship is too full of self-concern. Perhaps we are stronger on ethical implications than they are, but the dimension of worship belongs to the larger realm. They know how to adore God better than we do.

TELSTAR—TRANS-ATLANTIC TELEVISION

(The following notes are taken from a report in the "Asian Recorder" of September 24, 1962.)

America's *Telstar* satellite went into orbit on July 10, 1962, in man's first attempt to beam television across the Atlantic via space.

Three hours after the launching, officials confirmed that the satellite was in orbit and the first experiments with TV and telephone calls would be made that night between the sixth and ninth circuits round the Earth.

Millions of Americans saw on the night of July 11 an historic eight-minute telecast from France and U.K. beamed via *Telstar* into livingrooms with excellent clarity and sound.

On July 10, President J. F. Kennedy hailed the launching of Telstar as "an outstanding example of the way in which Government and business could co-operate in a most important field of human endeavour".

President Kennedy's message, released by the White House, said: "The achievement of the communications satellite, while only a prelude, already throws open to us the vision of an era of international communications. There is no more important field at the present time than

communications and we must grasp the advantages presented to us by the communication satellite to use this medium wisely and effectively to insure greater understanding among the peoples of the world”.

On July 12, British scientists talked on the space telephone with engineers in the U.S.A. via *Telstar*; and millions of Americans saw a British T.V. transmission sent by means of *Telstar*.

The first coloured television pictures retransmitted from U.S.A. by *Telstar* were received on July 20 by the Goonhilly Station in Britain.

A U.K. High Commission Press release on July 12 said that the transmission of the first trans-Atlantic television picture from U.S.A. to Europe via *Telstar* marked the realization of an idea put forward 17 years ago by a British scientist, Mr. Arthur C. Clarke. He tried to patent his idea but failed.

In a special article just before launching of *Telstar*, The London Times said that the launching of the first *Telstar* satellite brought a new approach to achieving a reliable and cheaper world-wide communication network.

PRESIDENT JOHN F. KENNEDY re CHURCH & STATE IN THE U.S.A.

*(From an address during Presidential Campaign, September 12, 1960
at Houston, Texas.)*

. . . I believe in an America where the separation of Church and State is absolute—where no Catholic prelate would tell the President (should he be a Catholic) how to act, and no Protestant minister would tell his parishioners for whom to vote—where no church or church school is granted any public funds or political preference—and where no man is denied public office merely because his religion differs from the President who might appoint him or the people who might elect him. . . .

. . . That is the kind of America in which I believe. And it represents the kind of Presidency in which I believe—a great office that must be neither humbled by making it the instrument of any religious group, nor tarnished by arbitrarily withholding its occupancy from the members of any religious group. I believe in a President whose views on religion are his own private affairs, neither imposed upon him by the nation nor imposed upon him as a condition to holding that office . . .

POPULATION BOOM AND POSSIBLE CONTROL

(From articles by CLIFFORD EARLE and JEAN KUEBLER, in “Social Progress”)

At present rates of population increase, the fifty billion level estimated as the maximum capacity of the world, will be attained in less than two hundred years, writes Mr. Earle; and he explains that the reason for the population boom is partly the dramatic drop in death rates around the world with no corresponding decrease in rates of birth.

An immediate problem raised by the population explosion is its effect upon living standards in the less developed parts of the world, where population pressures are building up fast. In many countries of Asia, Africa, and Latin America, population increases are so high that economic development can hardly keep pace, even with the help of enormous economic assistance from the more-developed countries.

The agenda of the seventeenth session of the UN General Assembly includes an item, proposed by Sweden in behalf of a number of nations,

calling for a widened study of the economic effects of the population explosion, and for the inauguration of an international program of technical assistance to countries seeking help in their efforts to reduce birth rates.

What are the answers to the population predicament? Such approaches as economic aid, food production, and education are crucially important. But they deal with the side issues and the temporary aspects of the problem. The main matter is how to control the upsurge of population.

It is becoming quite clear that the ultimate solution is to be found in population limitation—preferably by voluntary family planning.

POPULATION, 1962 ESTIMATES

	(millions)
WORLD TOTAL	3,115
Africa	267
Asia	1,747
North America	278
South America	152
Europe	433
Oceania	17
U.S.S.R.	221

Population Reference Bureau, September, 1962

Measures for Population Control

Reviewing the known methods of birth control, Miss Kuebler reports that primary attention is now centred on oral contraceptives. Distribution in the United States is primarily in private hands, but at least one local government is distributing the pills through a public clinic. Welfare authorities in North Carolina's Mecklenburg County undertook a pilot program in November, 1960. Seventy-two women on relief were given pills at a cost to them of less than two dollars a month, with 100 per cent contraceptive results and, reportedly, considerable gratitude.

In the overpopulated countries measures offered for birth control, and the response to these, has varied. In Puerto Rico, tests and treatment have been made available by the Family Planning Association, a Congregational Mission Hospital and government health centres; 31,500 women have participated. Birth control has made little progress elsewhere in the Caribbean or in South America. A possible break through in this area of high birth rates came on June 4, however, when the Government of Chile, a predominantly Roman Catholic country, announced appointment of a committee to look into measures of population control.

India's Program

In 1951 India started a government program to limit population growth. As many as 1,800 family planning clinics were in operation in 1961 and a goal of 8,200 clinics was set for 1966. Pakistan and Ceylon, with help from Sweden, have set up control clinics in hospitals and health centres. Communist China launched an intensive birth control propaganda campaign in 1957, then decided that more "workers" were needed and abandoned the propaganda though some clinics still operate. The Tokyo Government, alarmed at possible ill-effects from the widespread

resort to abortion in the country, began active promotion of birth control in 1952. It is recognized that a great deal of additional research is needed to develop a simple, effective contraceptive, suitable not only for use in clinics but also as a public health measure.

The report concludes: Fifty-seven nations voted last autumn to place on the agenda of the General Assembly of United Nations session this fall an item calling for discussion of the question of population growth and economic development. A proposed resolution from last year invites countries concerned about population problems to request technical assistance from the United Nations.

WORLD POPULATION SET AT 3,060,000,000

(From Information Service, National Council of Churches of Christ in the U.S.A.)

By mid-1961, the world's population numbered 3,060,000,000 almost 500,000,000 more than in 1950, a recent United Nations survey shows.

"An average rate of population growth of 1.8 per cent a year, greater than in any earlier 10-year period, was shown by population censuses taken during 1960 and 1961 in many countries, stimulated by the United Nations world population census program."

These demographic data are reported in an article "World Population 3,060 Million . . . Rate of Increase Largest Ever," appearing in *United Nations Review* (New York, United Nations Office of Public Information, September, 1962. 50 cents).

Some other items of significance:

"The fastest growing region of the world is Central America, where the average rate of growth is 2.7 per cent. The population of the countries of Southwest Asia has grown almost as rapidly, with an average annual increase of 2.6 per cent. The slowest growth was among the countries of Northern and Western Europe, in which the population increased by an average of 0.7 per cent a year."

"The estimated world birth rate is now 36 per 1,000 population, and the estimated death rate is 18 per 1,000. The highest regional birth rate (48 per 1,000 population) and the highest death rate (27 per 1,000 population) are in Tropical and Southern Africa. Although the birth rate in Southwest Asia is at the same high level, the death rate in that region is somewhat lower (22 per 1,000). The lowest regional birth rate (18 per 1,000) is that of Northern and Western Europe. The lowest regional death rate (8 per 1,000) is that of the U.S.S.R."

The Jewish population in the United States at the close of 1961 was estimated at 5,510,000 or a decrease of 20,000 from the population estimate for 1960. New York City and adjacent suburban counties of Nassau, Suffolk, and Westchester account for a minimum of 40 per cent of all Jews in the United States.

WORLD POPULATION INCREASE BY REGION

	Mid-year Estimate		1954-1958		
	1950	1959	Birth Rate	Death Rate	Annual Rate of Increase
	Population (Millions)		(per thousand) (annual average)		(percent)
ASIA (excluding Japan).....	1,293	1,529	40 ¹	.. *	2.3*
AFRICA.....	198	236	45	26	1.9
Northern.....	65	78	45	25	2.0
Middle and South.....	113	158	46	27	1.9
LATIN AMERICA.....	163	201	41	16	2.5
EUROPE.....	395	423	19	11	0.8
Northern and Western.....	133	141	18	11	0.6
Central.....	128	138	19	11	0.8
Southern.....	134	144	21	10	0.9
NORTHERN AMERICA.....	168	197	25	9	1.7†
U.S.S.R. (Asian and European parts combined)....	181	201	26	8	1.8
AUSTRALIA AND NEW ZEALAND.....	10.2	12	23	9	1.4
JAPAN.....	83	93	19	8	1.1

†The figure for the United States, 1960-61, is 1.6 percent.

(Source: United Nations Demographic Yearbooks and other United Nations publications; and Government of India Planning Commission: "Third Five Year Plan".)

RATES OF ANNUAL POPULATION INCREASE IN CERTAIN COUNTRIES IN ASIA

(Latest available figures)

Country	Birth* Rates	Death* Rates	Annual Rate of Natural Increase
			(percent)*
China (Taiwan)—1960.....	39.5	6.9	3.3
Malaya—1959.....	42.2	9.7	3.3
Singapore—1960.....	37.8	6.2	3.1
Philippines (est. 1953-1959).....			2.6
Ceylon (est. 1953-1959).....	47	22	2.5
Thailand (est. 1954-1956).....	47	23	2.4
China (Mainland) (est. 1960).....			2.3†
Pakistan (est. 1951-1961).....			2.1†
India (est. 1951-1961).....			2.0†
Indonesia (est. 1954-1956).....	43	24	1.9
Japan—1959.....	17.5	7.4	1.0

*Birth rates and death rates are in terms of 1,000 of the population per year. Rates of natural increase are in percent of total population of the country.

†See Footnote 1 to Table II.

‡These are annual average figures for ten years. They are estimated to be higher now, 1962 (see Footnote 1 to Table II).

(Sources: For China (Taiwan), Malaya, Singapore, Philippines, Ceylon and Japan—United Nations Demographic Yearbook, 1960. For Thailand and Indonesia—United Nations Economic Commission for Asia and the Far East: "Population Trends and Related Problems of Economic Development in the ECAFE Region", June 1959. For India and Pakistan, estimates based on 1961 census data. For Mainland China, estimates of a number of leading authorities.)

S.R.O.

During the 30 minutes you spent at breakfast, 2,700 members were added to the human race.

The world census grows by 450 people every five minutes, 130,000 a day, 47,000,000 a year.

Every month a new city the size of Chicago is born.

Four-fifths of the current population gain occurs in Asia, Africa and Latin America.

By the end of this year the globe's population will reach 3 billion. At the end of this century—in 39 years—it will have doubled that figure.

If the present race continues for two centuries, the planet will have to house 50 billion people.

The numbers game adds up to a burst at the seams.

How much time is left before that happens?

A University of Illinois professor says the year 2026 will be "doomsday."

CANADA: TWO NATIONS OR ONE?

EUGENE A. FORSEY

(Excerpts from an Address delivered at the annual meeting of the Canadian Political Science Association, at Hamilton, June 9, 1962, and published in the Canadian Journal of Economics and Political Science.)

Two Basic Traditions

First of all, we have all got to get it firmly into our heads that this country has two basic traditions, French and British; that without those two traditions, it would not be Canada at all, just a poor, smudged carbon copy of the United States; and that this is precisely what the Fathers of Confederation deliberately refused to make us. They deliberately refused to make us a country of one language and one culture. They deliberately rejected American republicanism and chose British monarchy. They deliberately rejected American congressional government and chose British responsible government. The Canadian tradition is much more than just French and British, but the French and British traditions remain basic. The French and English languages, French Civil Law and English Common Law, enjoy a status granted to no others. Our parliamentary institutions, essentially British, though adapted to our own needs and circumstances, are the indispensable framework of our whole common life. Canada is not something rootless, floating in space, and drawing nourishment out of airy nothing. She is rooted in her past, both French and British, and from that past she draws her nourishment. To talk of developing something "purely Canadian" which will be neither French nor British is literally nonsense: it makes no sense.

Mutual Respect

Second, each group has got to learn to respect the culture of the other. This will be hard, but salutary, for both. It will be harder for the English-speaking Canadians, first because so few of them know any French, and because they have, as a rule, so few chances to learn it properly or to practise it if they do learn; and, second, because a good

many, perhaps most, of them have grown up in the assumption that there isn't much in French Canada that is worth learning French to find out about. I'm afraid that most English-speaking Canadians have simply no idea at all of the brilliant, sparkling, and at the same time profound, intellectual, artistic, literary, philosophical, religious life that exists in French Canada.

More of us must learn French, and learn French Canada. On the other hand, the French Canadians must learn to respect English-Canadian culture. I think a good many of them, even those who know English well, are inclined to think there isn't any English-Canadian culture worth knowing. There is a respect-worthy English-Canadian culture. We too have our traditions, our principles, our beliefs. We are not just the uncivilized boors, the culturally boneless wonders, that some French-Canadian intellectuals may sometimes take us for.

Third, each group must get over thinking of the other as a monolith. French Canada is not just Quebec. There are also the Acadians, who do not even like being called "French-Canadians," though they are as devoted to their language and their institutions as any French-speaking Quebecer. English-speaking Canada is not just Ontario, a point on which I, as a Maritimer *in partibus infidelium*, feel strongly.

The Citadel of French Canada

There is another thing that we English-speaking Canadians have to recognize and accept: that Quebec is not just "une province comme les autres," a province like the others. It is not the whole of French Canada. But it is, and will remain, the very citadel of French Canada. It is the only province where the French Canadian is, within the limits of provincial powers—and they are very wide limits—and subject only to the minority rights of an English-speaking population which becomes less and less important, master of his own destiny. It is the only province where he can run things mainly his own way. Even when New Brunswick becomes predominantly French-speaking (as it may be already), Quebec will still be the only province big enough, rich enough, and French enough to support a genuinely French culture. That is why we must expect Quebec to go on insisting on the fullest autonomy it can get, the widest powers it can get. That is why we must be prepared to see it get special treatment which no other province claims or wants.

Quebec, on the other hand, must, I think, be prepared to recognize that the rest of the country may want to do things which Quebec does not, which Quebec has every right to ask to be left out of, but which it has no right to veto for the other provinces. There may, for example, be parts of "property and civil rights in the province" which other provinces would be glad to hand over to the Dominion, as, indeed, at least some of them already can, under section 94 of the British North America Act, the Cheshire Cat of the Canadian constitution (nothing remains but the smile). That is why I think there is a good deal to be said for the principle of the proposals on delegation of powers in Mr. Fulton's draft amendment to the constitution.

There are two other things I think Quebec must recognize: that it is not always at the bottom of the heap, and that not all the bad things that happen to it are the fault of the wicked "English." I have heard Dr. Chaput complain that Quebec's unemployment is the worst in the country. It is not. Unemployment in the Atlantic provinces is always far worse. I think I have heard the same gentleman complain that Quebec's per capita personal income is the lowest in the country. It is not. Every one of the Atlantic provinces is lower, substantially lower. Moreover, the heavier-than-average unemployment, and the lower-than-average per capita

income in Quebec, are no more the fault of the wicked "English" than the still heavier unemployment and still lower per capita incomes in the Atlantic provinces are the fault of the wicked "Upper Canadians." These things result rather from the working of the mechanism of the market, and the mechanism of the market reck little what language the operators speak or where they live.

Finally

Finally, I think we English Canadians must get to work on what I am inclined to call nationalizing, or, if you prefer, bi-culturalizing, the Dominion government and all its departments and emanations. This involves a very strenuous effort to get more first-rate French Canadians into top positions in the Dominion civil service. I know this will not be easy: the competition from Quebec itself, from New Brunswick, and I hope from private business, will be keen, and will get keener. We could help by making French Canadians feel more at home in Ottawa. This might involve making Ottawa a federal district, with a thoroughly bilingual administration and bilingual courts, or perhaps the city and the province between them could accomplish the same end, the city by thoroughly bilingualizing its own administration, the province by bilingualizing its courts in the Ottawa area. Either would be a start.

But merely getting more, even a lot more, first-rate French Canadians into high positions in the Dominion civil service (and they would have to be first-rate; no modern state can operate with anything less; I am not subscribing to any claim that exactly thirty per cent of all deputy ministers must be French Canadians or Acadians, regardless) would not be anything like enough. We must make the English-speaking officials, especially the top ones, as bilingual as we can as fast as we can. This is a large order, and a stiff one. But I don't think we can dodge it, if we really want to preserve and strengthen the Canadian nation we say we believe in.

A Canadian Anglo-French partnership was the vision of Cartier and Macdonald. It is not obsolete. In the contemporary world of developing internationalism, it is even more necessary than in the nineteenth century world of triumphant nationalism. For Canadian nationalism can be not a dividing, but a uniting nationalism. I say, "can be." The Fathers wrought well, and laid our foundations deep and strong. But the building is still unfinished, and parts of it have suffered some damage through the years. It does not need a bombing squad or a wrecking crew. But it does need alterations, repairs, additions, the expansion of certain rooms; and all of us have to be made to feel at home in it. We have to work out some new terms of the Anglo-French partnership in Canada. This will call for mutual respect, mutual understanding, wisdom, justice, generosity; for patience and skill, tact and forbearance, sympathy, and imagination. The results are bound to be less than ideal. But they will be a great deal better than anything else we can hope for in this world, and they will enable us to play our part in the world, to make our contribution to its survival and progress, as we can do in no other way. Il nous faut donc être à la hauteur de la tâche, tâche difficile mais glorieuse, tâche digne de la postérité de nos aïeux des deux mères patries.

BRITAIN, THE COMMONWEALTH AND EUROPE

PRIME MINISTER, HAROLD MACMILLAN

(Excerpts from a pamphlet issued by the Prime Minister and quoted in the Toronto "Globe and Mail" of October 12, 1962)

"First let me say that I totally reject the view that Britain is faced with a choice between the Commonwealth and Europe. Conditions in the

Commonwealth have greatly changed since the Ottawa Agreements were signed some 30 years ago. At that time the industrialization of the Commonwealth was still in a very early stage. We could agree on a pattern of trade in which Britain exported manufactured goods to the other Commonwealth countries, while they sent us mainly foodstuffs and raw materials.

"Since then, the political character of the Commonwealth has been profoundly changed by the attainment of independence by our former colonies. A number of Commonwealth countries have rapidly developed their own industries and have sought to protect them, quite legitimately, with tariffs against industrial products from other countries, including Britain. With equally good reason, they have developed new channels of trade outside the Commonwealth.

In the Interests of Peace

"We in Britain are Europeans. That has always been true, but it has now become a reality which we cannot ignore. In the past, as a great maritime empire, we might give way to insular feelings of superiority over foreign breeds and suspicion of our neighbours across the Channel. For long periods, we were able to maintain a balance of power in Europe which served us well. Indeed, if we had not turned away from Europe in the imperial heyday of the late nineteenth and early twentieth centuries, it is even possible that the slaughter of two world wars might have been avoided.

"Are we now to isolate ourselves from Europe at a time when our own strength is no longer self-sufficient and when the leading European countries are joining together to build a future of peace and progress instead of wasting themselves in war?

"Britain and the Commonwealth have always striven to resolve discords and reduce tensions. As Prime Minister, I have done my best to promote personal contacts between the Communist and Western worlds and seek a better understanding. This is one of Britain's main functions, and I am sure it is a task which we can fulfil much more effectively as active members of the European community than by remaining outside. Here again, our presence in Europe would be of great value to the Commonwealth, by increasing our ability to serve the cause of world peace which we have at heart.

Economic Considerations

"It is sometimes argued that our economic gains and losses in joining a European community would roughly cancel out, leaving us on balance in much the same position. The Government does not take this view. Some radical changes in the pattern of British industry and commerce are inevitable if this country is to hold its own, whether we join the community or not. But we believe that the economic opportunities which the Common Market offers to Britain greatly outweigh the risks involved.

"The community already numbers some 170,000,000 people, whose industrial development and standards of living are continuing to rise at a rapid pace. By joining it Britain would gain access on equal terms to this thriving market. The effect would be to quadruple our present home market overnight.

"For many years in the past Britain was assured of a clear lead as an industrial power but now many other nations have caught up with us in the more orthodox and established types of product... This means that we must, in future, make a great effort as pioneers and leaders of the new, revolutionary processes such as electronics, automatic equipment,

computers, miniaturization and supersonic flight... In this way we can not only keep our place as an industrial leader, but also apply these new techniques with great benefit to our more conventional branches of production.

"To many of us and to our younger generation in particular, the time is past for harping on old disputes and nursing obsolete conceptions. We want to see Britain working toward the unity of the world which is the ultimate vision of mankind."

CHURCHES IN COMMUNIST CHINA

(From Information Service, National Council of Churches of Christ in the U.S.A.)

The rise of Communist nations has produced a "crisis in mission" that is interpreted by Francis Price Jones in the book *The Church in Communist China: A Protestant Appraisal* (New York, Friendship Press, 1962. Cloth 3.50; paper \$1.95).

In this book, Dr. Jones, a former Methodist missionary in China, presents "a picture of a church striving to adapt itself to its new situation in such a way that it may continue to preach the way of salvation through Christ."

Suppression

All missionaries are now withdrawn from China, writes Dr. Jones. In China, prominent non-supporters of the regime among Protestants have encountered imprisonment and severe pressures.

The official government policy since 1957 has resulted in "a new period of suppression" of the Christian churches. Two other developments affect church life. The family has been abandoned, by official government policy, as a unit of production or of education. "The area of private initiative in social life" has been greatly curtailed. It becomes more and more difficult for the individual church members to contribute to the maintenance of the churches.

Three Self Reform Movement

A new church organization called the Three Self Reform Movement now, in practical terms, represents the organized church life of China. It emphasizes "self-support, self-government, and self-propagation." In 1961, 391 persons from all parts of China attended a conference of the Movement in Shanghai. An executive committee of 49 persons was elected to direct the future course of the Movement... Thus, concludes Dr. Jones, "it is apparent that its leaders are not thinking in terms of an early demise of the Chinese Church."

There is much public pressure for consolidation of Protestant activities. Church attendance has been markedly reduced and the number of local churches is decreasing.

The Christian churches, observes Dr. Jones, have lived on under conditions just as oppressive as those of Communist China. Thus the picture is sad but not hopeless. The Western churches are handicapped in their efforts. They may pray that Christians in China will "remain true to the Gospel." They may also pray that they of the West may not throw a stumbling block before their brethren in China and that they may find a way to hasten the renewal of fellowship.

THE TIMETABLE OF A CRISIS

("Manchester Guardian Weekly," November 1, 1962)

The following is the sequence of events in the Cuban crisis up to Mr. Khrushchev's statement on Sunday that he had decided to dismantle the Soviet missile bases:

SEPTEMBER 13.—President Kennedy pledges the United States to take measures to oppose the creation of offensive military power in Cuba.

OCTOBER 22.—President Kennedy announces blockade of ships carrying offensive weapons to Cuba, following evidence of offensive Soviet missile sites there.

OCTOBER 23.—Latin-American nations support U.S. Security Council meets.

OCTOBER 24.—Mr. Khrushchev says the Soviet Union is ready for a Summit meeting. Blockade goes into effect. Some Soviet ships alter course. U Thant asks Russia to stop arms shipments, and the U.S. to lift its blockade, for two to three weeks, to enable talks to be held.

OCTOBER 25.—Soviet tanker intercepted and allowed to proceed. Mr. Khrushchev agrees with U Thant's proposals. Mr. Kennedy tells U Thant that Mr. Stevenson is ready for talks with him on the crisis; but U.S. officials say the blockade will continue, and that the missile bases are still being built. Security Council turns crisis over to personal mediation by U Thant.

OCTOBER 26.—United States destroyers intercept freighter, but let it proceed. White House says development of Soviet ballistic missile sites in Cuba "continues at a rapid pace," and State Department says if offensive preparations in Cuba continue "further action will be justified." U Thant begins consultations. U Thant appeals to Mr. Khrushchev not to let Soviet ships "challenge" the blockade. Mr. Khrushchev orders masters of Cuba-bound Soviet ships to stay out of the "interception area" temporarily. Mr. Kennedy says the U.S. will "do everything possible to avoid direct confrontation."

OCTOBER 27.—Mr. Khrushchev offers to remove from Cuba weapons "which you regard as offensive," if the Americans remove their missiles from Turkey. White House says that as an urgent preliminary, work on the Cuban bases must stop, offensive weapons must be rendered inoperable, and further shipments of offensive weapons must cease.

OCTOBER 28.—Mr. Khrushchev decides to dismantle Soviet missile bases in Cuba and ship "offensive weapons" back to the Soviet Union. Mr. Kennedy describes this decision as an important and constructive contribution to peace.

WORLD COUNCIL'S CALL TO NATIONS ON DISARMAMENT

Governments Must Take Risks to End Impasse

("Church Times," London, England, Friday, August 24, 1962)

The Central Committee of the World Council of Churches has called upon Governments to be ready to take risks to break the impasse in disarmament negotiations. They must be in "constant readiness to modify previously held positions in the light of new scientific evidence or political circumstances."

"A choice of risk is inescapable, and the obligation is to choose that risk which best promises to break the present impasse."

"Modify Positions"

The Committee unanimously approved a lengthy statement on international problems submitted by the fifteen-member Executive Committee of the Churches on International Affairs (CCIA), a World Council agency. The CCIA Committee—which includes Church leaders from Eastern and Western Europe, the U.K., U.S.A., Asia, Africa, the Far East and Latin America—had unanimously adopted the statement during a four-day session held in early August.

The Committee recommended two specific points at which present positions should be modified.

A Minimum Only

(1) The great Powers ought to accept, under international control and verification, a progressively lower level of armaments which would not disturb the equilibrium of power. If this were started, it said, "the trend (would be) virtually as important as the immediate result."

(2) Nations should demand only the minimum of verification of tests which was shown to be scientifically necessary. New scientific discoveries had apparently made it possible for national detection posts to detect tests in the atmosphere, in space and under water, as well as the larger underground explosions.

The Committee statement noted that all the nuclear powers participating in the disarmament conference at Geneva had agreed that the goal of disarmament negotiations was "general and complete disarmament". It emphasized that any agreement reached between the U.S.A., the U.S.S.R., and the U.K. to cease tests would be effective only if France and other Governments capable of testing also signed it. (France is not a participant in the Geneva disarmament conference.)

The Committee referred to the Berlin problem as holding a "key position" in East-West relations and "strongly affecting all considerations of disarmament and security". With regard to Berlin, Governments should be ready to accept provisional arrangements designed to minimize present difficulties and to offer practical ways for the handling of the situation.

Alerting the Public

The statement noted that "CCIA has already insisted upon the great importance of free communication both within the Church and between people in the present difficult situation in Berlin and Germany," and that "this is at least as important as economic exchanges to foster mutual confidence."

A concluding section of the statement called on the Churches to help build a public opinion which is "sufficiently alert and informed to support policies which are constructive, to be patient in the face of genuine difficulties, but impatient of half-truths and culpable hesitance." It said Churches must warn their members against the assumption that one side is "wholly right" and the other side is "wholly wrong."

OPERATION CROSSROADS AFRICA

(Canadian Committee, 1962)

Founding and Growth

In 1958 Rev. Dr. James Robinson, Presbyterian pastor at Harlem's Church of the Master in New York City, took sixty students from Universities in the United States to West Africa. By 1962 Dr. Robinson was devoting full time to this exciting, person-to-person "relationship in depth" and took 300 students to Africa.

In 1959 the Board of Men of The United Church of Canada established a Canadian Crossroads Committee and sent ten Canadians with the Crossroads team. By 1962 the Canadian Committee increased its participation to twenty-five students and Dr. Robinson included two Canadian leaders and a group of French-Canadian teachers in the Crossroads operation. Thirty-seven Canadians were involved. These annual projects extend over a period of nine weeks.

For 1963 thirty projects are planned for West, Central and East Africa. President John F. Kennedy paid tribute to Operation Crossroads by saying: "This group and this effort were really the progenitors of the Peace Corps and what this organization has been doing for a number of years led to the establishment of what I consider to be the most encouraging indication of the desire for service, not only in this country, but all around the world, that we have seen in recent years."

COURAGE IN THESE TIMES

PRESIDENT JOHN F. KENNEDY, *Washington, D.C.*
November, 1962

. . . This country has passed through many periods of national peril. Now we are again in a period when risks are great, our burdens heavy, and our problems incapable of swift or easy solution. It is in times such as these that many men, weak in courage and frail in nerve, develop the tendency to turn suspiciously on their neighbours and leaders. Unable to face up to the dangers from without, they become convinced that the real danger is from within. Our hard-won freedoms are frequently abandoned in an effort to escape the burdens of responsible citizenship. At this moment in our history, the energies of all patriotic Americans must be focused primarily on our vital central problems. If we are to give the leadership the world requires of us, we must rededicate ourselves to the great principles of our Constitution—the very principles which distinguish us from our adversaries in the world. Our nation needs the services of organizations and citizens who will remain vigilant in the defense of these principles.

CANADA'S DILEMMA: WHAT TO DO ABOUT NUCLEAR ARMS

DAVE MCINTOSH

Ottawa, Nov. 30 (CP)—The Canadian Government's great dilemma on nuclear weapons—to have or not to have—has its roots in a decision taken in September, 1958.

This decision was to acquire the Bomarc anti-aircraft missile to replace the soon-to-be-cancelled Arrow jet interceptor in the Canadian air defense system. The missile picked was the 400-mile-range Bomarc-B, for which no conventional high-explosive warhead was ever designed, and whose only armament, therefore, was nuclear.

After the Bomarc decision, announced by Prime Minister John Diefenbaker, it followed logically that other decisions would be taken to obtain other carriers for nuclear warheads. This was done.

In July, 1959, it was decided to acquire the CF-104 low-level jet bomber for the Royal Canadian Air Force division in Europe. In March, 1960, it was decided to acquire the Honest John artillery rocket for the

Canadian motorized infantry brigade in West Germany. In June, 1961, it was decided to obtain the CF-101B Voodoo jet interceptor for R.C.A.F. Air Defense Command.

These decisions have cost \$700,000,000.

On Feb. 20, 1959, Mr. Diefenbaker announced the Government had made up its mind to acquire nuclear weapons from the United States. He led off by saying that defensive weapons such as the Bomarc achieve full potential only when they are armed with nuclear warheads.

He went on: "The Government is examining with the U.S. Government questions connected with the acquisition of nuclear warheads for Bomarc and other defensive weapons for use by the Canadian forces in Canada and the storage of warheads in Canada. . . . We are confident that we shall be able to reach formal agreement with the United States. . . ."

This decision has never been renounced, though a good many modifications, reservations and qualifications have been added.

Today's Position

A total of 56 Bomarc missiles have been installed at North Bay and La Macaza, Que. R.C.A.F. Air Defense Command has been completely re-equipped with 64 Voodoo interceptors. The Canadian Brigade in Europe has the Honest John and the R.C.A.F. air division there has begun taking delivery of the CF-104.

Some Second Thoughts

It is generally believed the Government began to have second thoughts about acceptance of nuclear weapons not long after Howard Green became External Affairs Minister June 4, 1959.

The first public indication of Mr. Green's apparent opposition to nuclear weapons for Canadian forces came March 10, 1960, before the Commons External Affairs Committee. When asked whether it was still the Government's intention to obtain them, Mr. Green said the question would have to be addressed to the Defense Department. His department was sticking to its own knitting.

In the Commons Defense Committee three months later, George Pearkes, then defense minister, said arrangements were being made with the United States to supply nuclear warheads if and when they were required. No if and when had been mentioned in the original policy announcement.

Later, Mr. Diefenbaker said in the Commons: "Negotiations are proceeding with the United States in order that the necessary weapons can be made available for Canadian defense units if and when they are required." He added:

"I want to make it abundantly clear that nuclear weapons will not be used by the Canadian forces except as the Canadian Government decides and in the manner approved by the Canadian Government. Canada retains its full freedom of choice and decision."

This introduced the thorny problem of custody and control of nuclear warheads stored in Canada.

North American Air Defense Command

In September, 1957, three months after the Progressive Conservatives took office, Canada joined with the United States to establish North American Air Defense Command.

Norad's Purpose

Norad has two purposes: To warn of any attack on North America and to repel any such assault. Its chief aim is to prevent the destruction of the bombers of the U.S. Strategic Air Command, the Western world's main deterrent to war and its main retaliatory force in case the deterrent fails.

Geography makes Canadian participation in air defense of North America vitally important to the U.S. Parts of Southern and Southwestern Ontario jut deep into the U.S. Thus the U.S. wants the Canadian component of Norad—R.C.A.F. Air Defense Command—to have the best weapons available. This means nuclear warheads for the Bomarc and Voodoo interceptor, and also for U.S. interceptors stationed at Goose Bay, Labrador, and Harmon Field, Nfld.

The United States tried unsuccessfully to write into the Voodoo agreement a clause that these interceptors would be armed in the same way as in the United States, that is, with the Genie nuclear air-to-air rocket or the Falcon nuclear air-to-air missile.

The military reasons for the need for nuclear weapons were stated Sept. 1, 1961, in a Toronto speech by Gen. Laurence S. Kuter, former commander of Norad:

"We expect the high explosive weapon to obtain 'carrier kill'—that is, destroy a bomber or an air-supported missile, either of which could be carrying a very powerful bomb," he said.

"Weapon Kill"

"This high explosive weapon will not, however, assure 'weapon kill.' 'Weapon kill,' which could be expected of an accurately placed nuclear air defense weapon, would not only destroy the carrier but would also destroy the bomb which is being carried.

"It is not at all unreasonable to expect that enemy bombs will be designed with dead-man fuses. These permit the bombs to detonate on impact even though the aircraft or other device carrying them has been shot down or has disintegrated in the air.

"There is, therefore, enormous military advantage in the use of a nuclear air defense warhead which will kill the weapon and not just the carrier. . . ."

This speech was approved in advance by Defense Minister Douglas Harkness and twice this year the minister has said substantially the same thing.

In a letter to *Maclean's Magazine* protesting an article entitled *We're Arming Against Ourselves If We Take A-Arms* for the Bomarc, Mr. Harkness said a hostile bomber and its nuclear load would be "cooked" by defensive weapons so that the bomber's cargo would not detonate.

Joint Control Required

This brought renewed exchanges in the Commons. Mr. Diefenbaker said Feb. 26 that "if war came, should nuclear weapons be used against us, Canadian troops participating should not be denied the right to use nuclear weapons."

Opposition Leader Lester Pearson asked how joint control could be brought about in light of the U.S. laws governing control of nuclear weapons.

In an apparent retreat from his July 14, 1960, position, Mr. Diefenbaker said: "So long as the law of the United States is as it is at present, joint control is impossible."

Mr. Pearson: "Then we cannot have the weapons."

Mr. Diefenbaker: "What I have stated is exactly the position of affairs. We have stated that until the United States makes joint control available, we do not intend to go further than we have, unless war breaks out, at which time we hope to have available to Canadians the necessary nuclear weapons."

Mr. Diefenbaker also said Feb. 26: "We take the stand that in the interests of disarmament, everything must be done to assure success if it can be attained, and the nuclear family should not be increased so long as there is any possibility of disarmament among the nations of the world."

The New Democratic Party stands against nuclear arms for Canada in any circumstances. It proposed termination of the Norad agreement and more spending on foreign aid.

The Social Credit Party took a similar stand. It said nuclear arms would mean control of the Canadian military by the United States. The fewer nations with nuclear weapons, the greater the likelihood of avoiding nuclear war.

The Cuban Crisis

The issue remained fairly dormant until the Oct. 22-28 Cuban crisis. That crisis was three days old before Mr. Diefenbaker announced an increased state of readiness for the Canadian component of Norad to conform with U.S. action.

Informed persons interpret in this way the meaning of the Cuban crisis for Canada:

It was already known that, technically, nuclear warheads could not be acquired quickly in an emergency. Now it became clear that, diplomatically, this couldn't be done. Any hasty call by Canada for nuclear arms might unhinge a tense and delicate world situation.

Mr. Diefenbaker outlined precautionary measures taken by the Government. But he said also Canada has shown responsibility by avoiding proliferation of nuclear weapons.

There the matter rests, uneasily.

"FURTHER, IF NOT BETTER REASONS . . ."

REV. CLIFFORD EARLE

*Secretary for International Affairs, Office of Church and Society
United Presbyterian Church in the U.S.A.*

*(National Council of Churches, New York, "Reference Bulletin,"
April, 1962)*

The European Common Market

The creation of the European Common Market and the beginnings of a partnership among its members that goes beyond economic arrangements may turn out to be one of the most significant and exciting international developments of the present decade. This will almost certainly be the case if the "partnership" includes, even in limited ways, the United States.

For this country, the problem is that our "partnership" obligations extend southward to Latin America and westward to Japan, as well as eastward to Europe. Let us hope that our leaders see in this situation not a reason for resisting or delaying the creation of a North Atlantic community, but an opportunity for developing something approaching a world-wide community of free nations.

The churches should be interested in the Common Market and in the possibility of United States participation because of the meaning of these developments for security in an ever dangerous cold war setting, and for

economic stability and growth. Peace and economic well-being are valid desires for Christians as they are for those here and in other lands who live by other traditions and imperatives.

The idea of an enlarged Common Market implies two further, if not better, reasons for interest on the part of the churches.

First, a combining of American and European economic strength would provide new incentives and expanded resources for assisting the newly developing nations of Africa, Asia, and Latin America. Jean Monnet of France, the architect of West European unity, sees this as an important and necessary result of North Atlantic co-operation.

Second, we have here a faint sign of a possible breakthrough into true world community. Many barriers must crumble before this goal can be even partially achieved, but experiments such as we see now in Western Europe help us to believe in its possibility.

A Note by Reinhold Niebuhr

The European Common Market represents 170 million highly industrialized and technically competent people, a population only a little less than that of the United States though occupying only one-eighth of the territory that we possess. With England's joining they will outnumber us.

The Common Market has brought prosperity to these nations. Their rate of growth doubles ours. In five years the gross national product of France has grown from 40 to 58 billion; in Germany, from 33 to 66 billion; in Belgium, from 8 to 12 billion; in Holland, from 6 to 11 billion. Their rate of growth in the second stage probably will be higher because their economic unit will for the first time allow mass production.

"WORLD WAR WOULD KILL 150 MILLION IN A DAY"

(A Toronto "Daily Star" Report of President Kennedy's statement at end of his first two years, Dec. 18, 1962)

WASHINGTON—Despite the U.S. success in Cuba, President Kennedy last night held out little hope for "any real understandings" with the Soviet Union.

At the same time he said if it weren't for the U.S. defence effort, "the Communists would be dominant in the world today."

The remarks were made on an hour-long television program reviewing Kennedy's two years as president.

Kennedy said the bar to agreement "is the Soviet desire to expand their power and influence . . . that they will not settle for . . . a peaceful world, but must settle for a Communist world."

He said Premier Khrushchev's speech last week to the Supreme Soviet showed awareness of the dangers of a clash over areas of vital importance, but "I don't think we are about to see a whole change in Communist policy."

Kennedy gave a chilling account of what could result from a miscalculation by the two major powers.

Neither side, he said, has an effective anti-missile defence other than the deterrent of its own nuclear capacity.

"Once (Khrushchev) fires his missiles, it is all over anyway, because we are going to have sufficient resources to fire back at him to destroy the Soviet Union."

The political benefits of the Common Market are even more important than the economic ones. Among them is the fact that Germany is now inexorably locked into the European community with an effective economic tie.

NORMAN COUSINS REPORTS

NOTE: *Norman Cousins is the able editor of "Saturday Review," New York. He is a widely travelled, observant man. His editorials and the occasional special article in his "Saturday Review" are top-level productions.*

In a November and December issue Mr. Cousins presented 2 editorials entitled "Talking to the Russians." Thus he reported on a conference at Phillips Academy, in Andover, Massachusetts, between "two dozen American and Russian private citizens." The meeting was underwritten by the Ford Foundation. Here are some excerpts from Editorial No. 2.

J. R. M.

The presence of an authoritative third party might also have made it possible for each side to give essential ground without feeling it had sacrificed any portion of the national honor. In the absence of a presiding magistrate, men do not easily relinquish positions affecting their vital interests. Moreover, there is a tendency for a group to close ranks against outside criticisms or claims, on the principle that one's nation is automatically right when its vital interests are questioned.

Only an impartial authority can deal with the deadlock that results when two such sets of vital interests rest on contradictory claims.

Obviously, everything must be done to keep open channels of direct communications between the two countries on the highest levels. But if official negotiations are to be more fruitful than they have been in the past, it may be useful to consider the fundamental flaw in the framework of the meetings.

This flaw is represented by the absence of any machinery for decision or determination. Since 1948 there have been at least fifteen official bilateral negotiations between the United States and the Soviet Union, generally on the subject of the nuclear arms race. The fact that effective agreement on the most important matter in the world has not come out of these meetings cannot be attributed primarily to differences in the opposing positions. During the course of these negotiations, both sides have made virtually identical proposals. However, these proposals have been made at different times and there has seldom been a synchronization of position. The main obstacle to agreement has been the lack of someone in authority who could dispose of all extraneous points or objections and apply objective criteria to all the factors involved in reaching an effective agreement.

In short, no major nation can reasonably be expected to make any concessions where its interests are concerned. It becomes necessary to dictate what such concessions are to be, based not on arbitrary rulings but on the application of reason and law.

The surprising thing about contemporary human society is that it has laboriously worked out techniques for resolving disputes among citizens but then completely sets these techniques aside for resolving disputes among nations. The machinery of law is the only effective means developed during history for dealing with private conflicts of vital interests, yet the machinery of law has yet to be created for dealing with conflicts when

they reach national and nuclear proportions. Against this background, no man can regard himself as civilized or educated so long as he is detached from this particular lesson of history.

The United Nations represents the best existing hope that objective criteria, or law, may yet be applied to the volatile disputes of nations. If that hope is to be realized, the amount of energy and concern put into the U.N. will have to be at least as great as the energy and concern now being put into perfecting the means for ending life on earth.

STABILITY IN THE UNITED NATIONS

(Excerpt from Hon. Howard Green's statement in U.N., New York, Sept. 25, 1962)

The underlying need in United Nations affairs is for stability. In these turbulent times, governments require a steady base for international co-operation and for quiet diplomacy. Most people of the world look hopefully to the United Nations to point the way and provide the means to these ends.

A significant element in achieving stability and a capacity to act effectively is to develop orderly procedures. Our distinguished Past President has made some interesting and useful suggestions for improving Assembly procedures. I welcome the decision to inscribe an item on this subject, and I hope some solution will be worked out.

Increased Membership

The greatly increased membership of the Assembly and the length of recent sessions give added urgency to the need for the most efficient working methods. The speed and the efficiency with which we carry out our work is an important factor in determining the degree of public support for the United Nations.

In conclusion may I express my firm conviction that the United Nations has emerged from the uncertainty which clouded the sixteenth session. Confidence and stability are being restored. The atmosphere in the present Assembly is favourable for constructive work.

We now have an opportunity to respond to the improved situation by dealing firmly with the main issues before us. We must take encouragement from the recent progress, however gradual, toward peace. We must maintain a steady United Nations course in that direction, conscious of the undercurrents of danger in our troubled world but confident that we can control them.

Four Points

We live in an age in which there have been several very important developments. First, there has been the greatest spread of self-government in the history of mankind. Second, there has been the greatest interest in helping developing nations. Most of that interest is idealistic and unselfish. I admit that there is some selfishness in it, but primarily it is idealistic and unselfish. Third, there is the great friendliness and understanding among peoples. What a great thing it is for a foreign minister to come here and be able to talk to 30 or 40 other foreign ministers, as well as distinguished representatives of other grades. Never has there been such an understanding of problems and views of other nations. Fourth, we live in an age in which there has been the most widespread desire for peace of all time. Each of these four developments has been brought about largely by the work of the United Nations—by the work of this organization. If we keep this fact in mind and retain our optimism and our hope, this session will be the best in the history of the United Nations.

CANADA-NATO AND NORAD

(From "External Affairs", Ottawa, November, 1962)

NATO

Canada was one of the original 12 (now 15) nations signatory to the North Atlantic Treaty in April 1949, and played a leading role in the formation of the Alliance, the members of which are, in the words of the Treaty, "determined to safeguard the freedom, common heritage and civilization of their peoples . . . (and) are resolved to unite their efforts for collective defence and for the preservation of peace and security". NATO continues to be an essential foundation of Canada's foreign and defence policies. Prime Minister John G. Diefenbaker has stated: "I believe that NATO is, and will remain, an association where Canada belongs. It not only meets the criterion of self-interest from the point of view of military defence; it is a group of nations, strong of purpose, sound and good in motive, respectful of free institutions, and representing collectively those heritages that are part of our civilization. It has proved to be an impregnable bulwark for freedom. Its function today is as imperative as ever."

NATO was the response of the free countries of the West to Communist expansion in Europe after the Second World War, and to the impasse that arose in the United Nations when, by the use of its veto in the Security Council, the Soviet Union obstructed Western efforts to make the organization an effective instrument for peace. Faced with the threat to their security and to the basis of their civilization, the Western powers resolved to group themselves in an alliance that would indicate clearly their determination to resist aggression, from whatever quarter it might come, and to maintain peace.

NORAD

In keeping with their regional responsibilities under NATO, Canada and the United States established NORAD in August 1957 for the defence of North America against air attack. Under the NORAD Commander, Canada and the United States (including Alaska) have been divided into eight air-defence regions with centralized control. The Distant Early Warning (DEW), Mid-Canada and Pinetree radar lines provide the warning, detection and control facilities within the continental air-defence system. Built and equipped by the United States, the DEW line stretches across the North from Alaska to Baffin Island. The sites in Canada are now under the operational control of the Royal Canadian Air Force and the vast majority of the personnel operating and maintaining the line are Canadian. The Mid-Canada line, somewhat farther south, was built and is operated by Canada. Under a 1961 agreement with the United States, Canada has assumed the responsibility for the manning and operation of the major portion of the Pinetree line, which was built and operated jointly by the two countries. Canadian personnel have been integrated in the NORAD Command posts controlling both Canadian and United States airspace and man all NORAD Command posts located in Canada. Five RCAF squadrons of CF-101 aircraft will form part of the NORAD manned-interceptor forces, and two squadrons of "Bomarc B" surface-to-air missiles are being introduced.

In addition to the air-defence measures, ships and aircraft of the Royal Canadian Navy and RCAF and a brigade group of the Canadian regular Army also provide forces for the defence of North America.

EXCERPTS FROM "WESTERN COLONIALISM AND SOVIET IMPERIALISM"

(An address to the 17th U.N. General Assembly, New York—Nov. 23, 1962,
by HEATH MACQUARRIE, M.P., Canadian Delegate)

The Record

In modern times, we have witnessed a second surge of Russian imperialism. Free countries, established by virtue of the right of self-determination which was prompted at the end of the First World War, have been swallowed up by the Communist empire.

But this is not merely a matter of history, obscured by the passing of time. It is an essential part of the problem which we are discussing today and which we have discussed in this Assembly on many earlier occasions and under various items. It is the problem of the universal application of rights and freedoms proclaimed under the general authority of our Charter.

In the pursuit of these great Charter principles and purposes, this organization has been instrumental in bringing freedom and independence to many nations. The record since 1939 shows that 44 nations, with a total population of over 840 million people, have attained independence. Their distinguished representatives today play an important part in our deliberations.

Contemporary Soviet Imperialism

But what about the position of subject peoples within the Soviet empire? Assessments may vary, but there are about 96 million people under Soviet rule who have never been permitted to exercise the right of self-determination which the U.S.S.R. so loudly proclaims for others. It is a unique and disturbing phenomenon at this time in world affairs, when one of the highest aspirations of mankind is the peaceful and orderly evolution to viable freedom for all dependent people, that the U.S.S.R. should continue to deny the rights of free election and expression to subject nations under its domination.

It is all the more disturbing because the actual developments within the Soviet empire are so completely out of tune with the protestations of Soviet propaganda. Directly following the Soviet revolution, much was made of Communist belief in the right of self-determination. During the early Twenties, independent states did spring into being in the land mass now dominated by Russian Communists. The nationhood of separate peoples in that broad area was, however, quickly extinguished as soon as the Communist Party leaders in Moscow realized that these states were intent on protecting from Kremlin interference their political freedom and their cultural and linguistic heritage.

With callous disregard for earlier recognition of the independence of those states and with no thought for the treaties of friendship and non-interference legally binding between them and the U.S.S.R., the Red Army was deployed to subjugate many small but proud nations. And so it has been that, even in the period of progress elsewhere (that is, since 1939), the U.S.S.R. has incorporated over 260,000 square miles of additional territory with a population of 22 million people. Employing tactics devised in the earlier revolutionary period, with some refinements of more recent times, the Soviet empire in the last 23 years has absorbed the Baltic States, the Kurile Islands, South Sakhalin, Tannu Tuva (formerly a part of Mongolia), certain Finnish provinces, certain Polish provinces, Bessarabia and Northern Bukovina (formerly belonging to Roumania), East Prussia and Ruthenia (formerly a part of Czechoslovakia and predominantly Ukrainian in speech and culture).

Suppression of Political Nationalism

Moreover, this spread of Soviet domination has always been accompanied by a systematic suppression of political nationalism in the subject areas and by the subversion of long-cherished cultures, languages and religions.

Spotlight on Soviet Empire

Consistent with the position outlined by the Prime Minister, the Canadian Government has continued to urge that the focus of United Nations attention be brought to bear on conditions within the Soviet empire, and more particularly on the denial of human rights and fundamental freedoms. These conditions should be placed in the context of all Assembly discussions about these rights and freedoms and about the status of dependent people everywhere. Our aim is to provide perspective for the strident demands which the U.S.S.R. makes on behalf of others for rights and benefits denied to subject people of the Soviet empire.

REMARKS ON THE SPACE PROGRAM

DR. ROBERT JASTROW

(Graduate Faculty Newsletter, Columbia University, New York, Dec., 1962)

Goddard Institute for Space Studies
National Aeronautics and Space Administration

The Space "Stimulus"

I should like to make some very brief comments on the character of the space program and on some of the positive and negative aspects which may be foreseen in future developments. The program is too new for us to make a full assessment of its impact, but some elements of its structure are already clear. Its program of research and exploration produces scientifically valuable results, practical applications, and indirect technological benefits. They constitute an immediate and tangible return that repays the cost of the program.

There is also the general stimulus to our society which derives from the exploration of new territories, and the ability to make a new attack on old problems.

A New Forward Leap

We must go back 500 years to the maritime explorations of the late 15th century to find a phenomenon comparable to what we are witnessing now. Those earlier explorations extended the horizons of the times in a literal sense, but even more important, by opening up new possibilities they forced people out of their established patterns of thought. They produced an intellectual ferment and interest in new ideas that were necessary for the scientific revolution, and for the political and social advances of the 18th century.

These explorations were the most important events of that time; now, 500 years later, I believe that the space program will play the same role, as a new wave of exploration and the most significant event of this century.

This judgment is not based on the scientific advances and applications of the program; it is based instead on the belief that this program of exploration also will introduce many new ideas and exert a profound and constructive influence on our society.

My participation in the space program has been confined to the basic scientific studies. The products of these investigations play the role of the gold and the spices returned by the earlier explorations. The

basic science itself amounts to only a small part of the cost of the program, but it is extremely important, because out of it comes the understanding of the laws which govern our physical environment—an understanding which may determine the circumstances of our lives today, and will condition our achievements in the future.

More Rapid Change

The history of science demonstrates that we need not expect a long wait before the results of space research play a role in our lives. The interval between basic discoveries and their application to practical affairs has decreased steadily during the course of the scientific revolution. The lag was 40 years from Maxwell's publication of the laws of the electromagnetic field to the first radio experiments by Marconi, 10 years from the discovery of the neutron to the first nuclear reaction, and six years from the invention of the transistor to the first transistorized amplifier on the market. Judging by this record, some of the discoveries and advances of space science should feed back into our lives within the decade.

WORLD ECONOMY

(Excerpts from an address by DR. EGBERT DE VRIES, The Hague, Netherlands, delivered at the National Study Conference on the Church and Economic Life, Pittsburgh, November 1962)

The trade problems inside the world economy can only be solved on a world scale, through a *world development policy*.

Within that context, there is also need for a *world policy on food and agricultural products*.

For the next year, in Washington, D.C., the Food and Agriculture Organization plans a World Food Congress in the framework of the Freedom from Hunger Campaign.

Both from the point of view of production and of consumption, food is a very difficult part of our economic life—perhaps the most difficult one.

Another element in the world economy is the need for foreign aid and investment. A transfer of capital and purchasing power to the developing countries is essential for a more balanced world development.

Transfer of Capital

The necessity to increase substantially, and over a considerable period, the present flow of some \$6-7 billion net, taking all sources together, overrides the subsidiary questions whether this should be private or public funds, whether these should be channelled through inter-governmental or governmental programs. There will be a need for all of them—investment in private enterprise, in the economic infrastructure, in education and other sectors of the social infrastructure, in food, in scientific and technological experience and skill. Skill also in organization and administration.

It has been calculated that an annual flow of \$10 to \$12 billion is needed to avert a widening of the gap between the high and the low income countries.

It seems obvious that this task can only be fulfilled:

- (a) if the burden is shared equitably between all nations which can share—and these are more numerous than one would expect.*
- (b) if there is sufficient co-ordination of effort, especially between the industrialized countries on programs and between the non-industrialized countries on needs.*
- (c) if there are efficient and psychologically acceptable forms of co-operation between the countries sending and receiving capital and skill.*

The Christian Dimension

I have made an effort to speak as an economist. But we are meeting under the auspices of the National Council of Churches of the United States of America. Thus there is another dimension than economics to these problems. When we talk about responsibilities, we want to do so in the context of a worldwide responsible society, where those who possess technical and economic power and influence are responsible to others who may or may not have similar capabilities, and where all are responsible to God.

Unless we look at our own privileged societies and ourselves in the framework of humanity as a whole, we cannot be faithful stewards in our days. Those to whom much has been given will have to answer more. The call does not only come from those who suffer, it comes from Him who suffered to deliver us.

U.N. DEBATES BIRTH CONTROL

(December, 1962)

UNITED NATIONS, N.Y. (RNS)—The United Nations so-called "birth control" legislation was passed in committee here, over the protests of both Catholic and Soviet nations. The vote was 43-14, with 42 abstentions (including many African nations and the Soviet bloc.)

However, the controversial proposal was killed in the General Assembly, where the vote was 34-35 with 32 countries, including Canada, abstaining.

Birth Control Projects

Briefly, the resolution would permit the UN Population Commission to go much further than it has to date. In addition to collecting and publishing demographic information and holding conferences on population problems, it would allow use of technical assistance funds for birth control projects, if they were operated through government auspices.

Threats?

It remained uncertain whether France, Italy, Spain and several other nations in which Catholics predominate would carry out their threats to cut off all contributions to the UN Technical Assistance program. Funds for UN pilot projects in family planning and birth control clinics would come out of that program.

The United States made clear in the debates the country's official policy which is sympathetic with the general purpose of the resolution. However, as predicted, the U.S. abstained on the controversial part of the resolution which promised "assistance to governments requesting (technical assistance funds) for national projects and programs dealing with problems of population."

In explaining the U.S. vote, Richard N. Gardner, Deputy-Assistant Secretary of State for International Organization Affairs emphasized that despite his government's abstention on the use of technical assistance funds, the U.S. recognizes "the U.N. authority to lend technical assistance in all aspects of population problems."

The abstention on the most debated part of the resolution was regarded by some as a token gesture to placate religious groups.

Karl Marx Wrote:

"Between the capitalist and the Communist society lies the period of the revolutionary transformation of the one into the other. To this corresponds a political transformation period in which the state can do nothing else but the revolutionary dictatorship of the proletariat."

Emil Brunner Wrote:

The dispute between Marx and the capitalists is merely concerned with the question of who shall have the money. The view they hold in common is that economic goods are the substance of life. Therefore they agree that the question why we should work cannot arise. Life consists of these two things: making money by producing goods and consuming them.

World Council of Churches, Amsterdam, 1948

The Christian churches should reject the ideologies of both Communism and laissez-faire capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. . . . It is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy each other.

AFFORDING DISARMAMENT

EMILE BENOIT

(Excerpts from an article in "Columbia University Forum," 1962)

The time would seem to be ripe for examining in detail the notion that the United States cannot "afford" disarmament. Assuming a politically satisfactory disarmament agreement were ever obtained, what economic perils would in fact await us if we were to lay down the "burden" of armaments, or, conversely, to renounce our alleged economic "dependence" upon war production?

The world as a whole spends approximately \$115 billion a year on defense programs—almost three times as much as is spent in the United States for automobiles and other consumer durables. Probably over three-fourths of all defense expenditures occur in the United States and the USSR. United States defense expenditures at \$47 billion represent about 9 per cent of our national output of goods and services, our gross national product. Probably the arms expenditures of the Soviet Union are, in real terms, a little less than ours, but because their total output is only about half as large, the "burden" on their economy is almost twice as great.

In other countries the burdens are absolutely smaller and with a few exceptions are also smaller in relation to total production. In Europe, only Yugoslavia, England, and France have defense burdens as high as 7 per cent of national production. In the more common case the figure is around 4 or 5 per cent, as it is in Canada and mainland China.

Arms expenditure appears largely as "waste" from the point of view of the civilian economy, although the same can be said of the cost of police departments: there would be more left for more positive uses if we did not feel the need for special provisions to guard our "security."

Civil Uses of Defense Research

Even more important, a substantial part of defense expenditures in the United States, and in other industrial countries as well, goes to support research and development. Most of the important technological masterworks of recent years have originated in defense research; including radar, atomic energy, jet engines, and space exploration. In turn, these have had important effects upon the development of new civilian products and services. Space research has made striking progress, for example, in improving basic materials, in water purification, and in automatic measurement of bodily changes; and a major drug for the treatment of emotional depression was developed from one component of a rocket fuel.

Indeed, it seems entirely likely that the heavy defense programs of recent years have more than paid for themselves in the indirect effects of the new products and improved technologies which they have provided for the civilian economy. It is precisely the threat to this dynamic element in our life, rather than the simple problem of replacing defense activities with others, that may constitute the chief economic hazard of disarmament.

The Way of Disarming

Obviously, to project more specific economic consequences of disarmament we must suggest a fairly specific way of going about disarming. The process of genuine disarmament could not, in my opinion, be accomplished in less than a dozen years. And, it seems unlikely that we would not resort to some compensatory programs. Congressmen and the public are not, after all, rigidly opposed to tax reduction, and presumably there would be some willingness to launch public service programs which have been held back because of the heavy burden of defense expenditures.

The most serious danger might rather arise from the psychological effects of altered anticipations by businesses and consumers. Everything may depend upon the attitude and programs of the Government itself. If the Government were ready to move promptly with adequate offset programs, and could convince business and consumers that there was no need to fear any significant letdown, a depression should be avoidable. But the credibility of Government policies and proposals would be markedly affected by the success of the Government's economic policies in the years immediately prior to disarmament. Quite simply, if the Government succeeds before this time in restoring high levels of employment and rapid growth, there will be greater public faith in the Government's capacity to protect prosperity. From this point of view, then, the time to start preparing our economy is immediately.

Substitute Programs

When it comes to deciding what particular substitute programs should be adopted, the values of the electorate, rather than any narrowly economic criteria must be decisive. There are all sorts of "needs" in our society, but the choice of priorities is essentially a moral and political decision. The most that the social scientist can do is to point out that, under conditions of disarmament, certain of these "needs" would be more closely connected with our political survival than others.

Among the special programs which might well be embarked upon, and in which these industries could figure with remarkable results, are the following: (1) disarmament inspection technology; (2) a civilian space program going beyond even the present ambitious plans (expansion of such plans is already under active consideration in Washington); (3) the development of atomic energy for power—particularly if, in the meantime, a major breakthrough in atomic fusion processes has occurred; (4) development of other unconventional energy sources; (5) industrial exploitation

of our ocean resources (to which our naval research people could undoubtedly contribute a great deal); (6) a renewed attack on major health problems, centering around cell chemistry and possibly including determined efforts to improve the electron microscope (the benefits of which, if achieved, might be astonishing); (7) a new research and development effort aimed at achieving more effective technology for world economic development.

Disarmament relates to the physical survival and political security of the nation, and economic adjustments connected with it are trivial in relation to themes of such magnitude. The real reason for disarmament is not that modern armaments are so expensive but that they are so dangerous — that the classic unilateral defense system can no longer provide the basic security that was its only possible justification; a collective security system under enforceable international law would better preserve our physical security and essential freedoms.

THE UNITED STATES DEPARTMENT OF STATE PRESS RELEASE

(It was this release that triggered events that led to the fall of the Conservative Government, Ottawa, Feb. 6, 1963)

The Department has received a number of inquiries concerning the disclosure during a recent debate in the Canadian House of Commons regarding negotiations over the past two or three months between the United States and Canadian Governments relating to nuclear weapons for Canadian armed forces.

In 1958 the Canadian Government decided to adopt the BOMARC-B weapons systems. Accordingly, two BOMARC-B squadrons were deployed to Canada where they would serve the double purpose of protecting Montreal and Toronto as well as the U. S. deterrent force. The BOMARC-B was not designed to carry any conventional warhead. The matter of making available a nuclear warhead for it and for other nuclear-capable weapons systems acquired by Canada has been the subject of inconclusive discussions between the two governments. The installation of the two BOMARC-B batteries in Canada without nuclear warheads was completed in 1962.

In addition to the BOMARC-B, a similar problem exists with respect to the modern supersonic jet interceptor with which the RCAF has been provided. Without nuclear air defense warheads, they operate at far less than their full potential effectiveness.

Shortly after the Cuban crisis in October 1962, the Canadian Government proposed confidential discussions concerning circumstances under which there might be provision of nuclear weapons for Canadian armed forces in Canada and Europe. These discussions have been exploratory in nature; the Canadian Government has not as yet proposed any arrangement sufficiently practical to contribute effectively to North American defense.

The discussions between the two governments have also involved possible arrangements for the provision of nuclear weapons for Canadian NATO forces in Europe, similar to the arrangements which the United States has made with many of our other NATO allies. During the debate in the House of Commons various references were made to recent discussions at Nassau. The agreements made at Nassau have been fully published. They raise no question of the appropriateness of nuclear weapons for Canadian forces in fulfilling their NATO or NORAD obligations.

Reference was also made in the debate to the need of NATO for increased conventional forces. A flexible and balanced defense requires increased conventional forces, but conventional forces are not an alternative to effective NATO or NORAD defense arrangements using nuclear-capable weapons systems. NORAD is designed to defend the North American continent against air attack. The Soviet bomber fleet will remain at least throughout this decade a significant element in the Soviet strike force. An effective continental defense against this common threat is necessary.

The provision of nuclear weapons to Canadian forces would not involve an expansion of independent nuclear capability, or an increase in the "nuclear club." As in the case of other allies custody of the U. S. nuclear weapons would remain with the U. S. Joint control fully consistent with national sovereignty can be worked out to cover the use of such weapons by Canadian forces.

CHURCHMEN COMMENT

We found no evidence (in Russia) among the people generally of hatred of America or Americans. On the contrary there is wide admiration of our standard of living and our technical ability . . . We found widespread fear that the United States may start an aggressive war. We believe that it is a mistake for Americans to dismiss their endless talk of peace and disarmament as mere propaganda . . . We are convinced that our visit was valuable not only in helping to build a worldwide Christian community but also in beginning to overcome some of the dangerous hostility and rigidity between our two nations whose people are so much alike.

U.S. delegation of churchmen, including the president of the National Council of Churches

Reports of Commissions and Committees

COMMITTEE ON CHRISTIAN FAITH

REV. J. R. MUTCHMOR

This is a General Council Committee. It is a representative body and has regional groups and carries on its work during the biennium under the Chairmanship of Professor D. M. Mathers. For the period under review, Rev. Dr. W. G. Berry served again as the Secretary of the Committee. Some members, particularly of the Central group, prepare memoranda or working papers. Material thus made available is the subject of much discussion and review.

Presbytery Considerations

The report which the Committee presented to the Nineteenth General Council concerning Church Membership was the subject of serious consideration by at least 82 of the 101 presbyteries. The result of this discussion is reported in tabular form on pages 254 to 256 in the current issue of the Record of Proceeding. It is evident from the reports of the presbyteries that there was a well informed and general discussion of the Doctrine and Practice of Church Membership. This discussion resulted

in a clarifying of our church's views on this important doctrinal matter and thus enabled the Committee to report with more accuracy and clarity to the Twentieth General Council.

Some Special Matters

In the discussion of the Doctrine and Practice of Church Membership there were some particular matters that received attention. For example the desirability of a uniform membership certificate was noted and the preparation of such a certificate was authorized by the Twentieth General Council. The difficult question of the revision of the communicants' roll is outlined in the report, as well as such subjects as the reception of members from other communions and the transfer of members within the United Church fellowship.

Infant Baptism and the Lord's Supper

In connection with the general scheme of church membership the Committee made a very thorough study of infant baptism and of some aspects of the celebration of the Lord's Supper and the information contained in the Record of Proceedings on these two important matters will repay much careful study.

The Work Ahead

With the resignation of Dr. Berry from the Secretariat of the Board of Evangelism and Social Service, it was found necessary to have someone take his place as Secretary of the Committee on Christian Faith. This change was all the more indicated as our Department in Toronto is responsible for the preparation of the minutes, the mimeographing of memoranda and other materials such as working papers and generally for taking care of all the office work related to the Committee's studies and activities. Professor D. M. Mathers continues as Chairman and having in mind that the 20th General Council had appointed Rev. J. Raymond Hord as secretary-elect of the Board of Evangelism and Social Service, it was decided that he should also be the Secretary of the Committee on Christian Faith.

Thus another biennium has begun and two or three meetings have been held. The indications are that the work of the Committee on Christian Faith will continue at a high level.

COMMITTEE ON ALTERNATIVES TO CAPITAL PUNISHMENT

REV. J. R. MUTCHMOR

This Committee was organized and began its work at the request of the Seventeenth General Council, Windsor, Ontario, September, 1956. The main work of the Committee was presented to the Nineteenth General Council and this report which received general approval was directed chiefly to changes which The United Church believed should be made in the Criminal Code of Canada with particular reference to Capital Punishment.

Under the Chairmanship of Rev. James Finlay and with Rev. W. G. Berry as Secretary the Committee in its studies of the main subject, Capital Punishment, became interested in other aspects of crime and corrections. Out of what might be called auxiliary considerations the Committee was in a position to provide information and some guidance for the Church at large about the general subject of crime and the procedures that could be followed to care for and help some persons who have spent some time in custodial institutions.

Mr. A. Phillips Silcox, a Probation Officer of Toronto, a member of the Committee, was asked to prepare a book which could be used for study purposes and thus provide more detailed information for groups in our Church which wish to become familiar with some aspects of criminology.

Mr. Silcox's material was reviewed by the Committee and put in shape for publishing by Dr. Berry with the result that early last autumn an attractive and valuable pamphlet entitled, "Unlock the Doors", was made available to our Church. The chapters of this book conclude with a series of questions which provide good points for discussion. It is anticipated that this book will be used quite extensively during the next few years.

COMMITTEE ON THE CHURCH AND INTERNATIONAL AFFAIRS

REV. J. R. MUTCHMOR

The Committee on the Church and International Affairs, first organized in 1938, is appointed annually by the Board of Evangelism and Social Service, under the authority of the General Council. The Chairman is appointed by the General Council. The Committee reports biennially to this highest court. Its report is generally published as a pamphlet and distributed without charge to all ministers in the active work. Many copies are sold. The report is used widely by study groups. It is the basis of many sermons and particularly is of value to ministers when preaching on United Nations Sunday, in the Advent Season, and at Pentecost.

During the years the membership of this Committee has consisted of the Central Committee, and Regional Groups. The Central Committee, under the Chairmanship of Professor Charles E. Hendry, Toronto, consists of some fifty members, of whom more than half are laymen. Most of the Central Committee members reside in Toronto, but there are members also from Kingston, Guelph, Hamilton, London, and Woodstock.

The Regional Committees are located in Saskatoon, Edmonton, Lethbridge and Vancouver with smaller groups in the Montreal and Ottawa areas. In addition correspondence is maintained with interested individuals in St. John's, Nfld., and in Halifax and in some overseas areas served by the Board of World Mission. Much help is given to the Committee by members of this Board, including some of the returned missionaries on furlough.

Meetings

During the past biennium the Committee has met monthly and sometimes more frequently and often has sub-committees that are at work preparing special papers. The Committee has maintained its contact with the Department of External Affairs in Ottawa. By attendance at the Churchmen's Seminar in Washington and in other ways it has learned of the work of the National Council of Churches Committee (U.S.A.), on International Affairs. The Committee also helps with the organization of the Ottawa Churchmen's Seminar.

Speakers, Events, and Statements

The Committee is responsible for bringing speakers to its Central and Regional groups and in addition when an outstanding speaker is available, some special Regional Conferences on International Affairs are arranged.

The Committee works in close co-operation with the Canadian Council of Churches and through that body with the International Affairs Committees of the Presbyterian and the Anglican Churches.

Committee Members and Their Travels

Some members of the Committee were fortunate to attend the Assembly of the World Council of Churches at New Delhi. Rev. Peter Gordon White and Mr. Willson Woodside visited some sections of Central Africa and Mr. Woodside has recently been in Germany. Dr. Herbert Pottle spent a year in Libya in connection with a special assignment from United Nations. Dr. Ernest Long, as a member of the Central Committee of the World Council of Churches, had the opportunity to continue his contact with Europe and some other areas.

Women Members

On the instruction of the Board of Evangelism and Social Service, 1961, representative women have been added to the Committee membership and their number has been increased more recently by having two official representatives from the recently formed Board of United Church Women.

A Policy of Credible Deterrence

There is much in the report of the Committee to the Twentieth General Council on the subject of Nuclear Weapons. It should be noted from this report that the Committee could not reach a unanimous conclusion and thus presented to the Council, two positions: Theological Pacifism and support of a policy of Credible Deterrence.

The Work Ahead

The General Council reappointed Professor Charles E. Hendry as the Chairman of the Committee and Dr. Mutchmor continues as its Secretary. In the recent autumn and early winter season, meetings were held monthly. Dr. Harold Fey, Editor of the *Christian Century*, Chicago, and Professor Charles E. Hendry addressed the International Affairs night of this Board's Annual Meeting.

COMMITTEE ON COMMUNICATIONS

REV. J. R. MUTCHMOR

This Committee of which Rev. R. H. N. Davidson, Toronto, is the Chairman, continued its good work during 1962. The Mitchell Trust Fund provided the financial resources for a major part of its work and thus evangelism outside the structure of the church was strengthened and increased in content and significance. The advertising in *Maclean's Magazine* was continued with the prospect of experimenting with a similar type of advertising in at least one other national monthly.

Advertising in National Magazines

The advertisements in the English and French editions of *Maclean's* were presented in five instead of six issues. The number of inquiries for the pamphlets advertised as available on request continued at a good level. As in 1961 there were relatively more inquiries as a result of advertising in the French edition of *Maclean's* than in the English one. We are grateful to Mr. Louis Foisy-Foley of Montreal and his associates for helping with the Quebec part of the work.

Television

As noted in the report on radio and television, the Committee on Communications were responsible for the organizing of some TV Missions and making inquiries about similar work to be done in 1963. With the resignation of Dr. Berry at the end of August it was necessary to make more definite arrangements with the Committee on Communications about a certain amount of secretarial work to be carried on in his absence. Fortunately the Secretary of the Committee, Rev. Harold Burgess was able to undertake some extra duties and thus the Committee ended 1962 with a good record and with plans well advanced for the beginning of 1963.

JOINT COMMITTEE ON THE RURAL CHURCH

The Joint Committee on the Rural Church, whose members are named by the Boards of Evangelism and Social Service, Home Missions, and Christian Education, seeks to alert the Church to the needs and opportunities in rural Canada. It prepares literature, co-ordinates studies and research, encourages workshops on local, presbytery and conference levels, assists with experiments in new forms of rural ministry, and promotes evangelism in town and country churches.

During 1962 the Committee met four times in one-day sessions. Attendance averages about 15 ministers and laymen. There is keen interest in the work of this Committee. By steady effort and honest thought, we believe real progress is being made.

The main accomplishments under the Committee's auspices might be listed as follows:

(1) Increasingly there is a climate of concern for the religious life of rural society.

(2) Conference and presbytery Committees have been organized. We have about 80 names on the presbytery list. For the Prairie area, there is a regional committee with representatives from Manitoba, Saskatchewan, and Alberta. The Chairman is Mr. E. L. Heinrich, Davidson, Saskatchewan. The Secretary is Rev. G. B. Mather. We are pleased to report that the Maritime, Manitoba, and Toronto Conferences have this year set up rural life committees. Some Conferences have had this Committee for several years.

(3) There has been continuing use of the publications "New Prospects for the Rural Church" and "Realizing New Prospects". We prepared and printed 10,000 copies of a six-page folder "The Church Meets Change in Rural Life" for use in workshops and conferences.

(4) The Committee prepared the material and worship service for Rural Life Sunday in co-operation with the M. & M. Department and the Board of Home Missions.

(5) The nominations for Garrett Theological Seminary were endorsed. The men who attended in 1962 were: Rev. Ken Hick, Ailsa Craig; Rev. J. H. Carpenter, Esterhazy, Saskatchewan; Rev. F. C. Burrill, Berwick, N.S.

(6) Workshops and rural life or farmers conferences were held to our knowledge in the Maritime, Bay of Quinte, Hamilton and London Conferences and in the Prairie area; and doubtless elsewhere.

(7) Members of the Committee gave leadership in training schools for lay supplies with a strong emphasis on rural work.

(8) The Committee

- (a) supported the extension course on "Church and the Changing Community", at the University of Western Ontario and the Boards assisted in making it possible for a number of ministers to attend.
- (b) fosters consideration of rural life in the theological course and two sessions have been held with the students at Emmanuel College, Toronto.
- (c) co-operated with the National Farm Radio Forum in preparation of a national network program on the rural church, March 4th, 1963.
- (d) co-operated with Rural Life Committees of other Communions in preparation of a Brief on ARDA to submit to the Land Use Committee of the Senate.
- (e) has plans well in hand for a National Seminar on the Rural Church to be held at St. Andrew's College, April 17-18, 1963, to which each Conference of the Church is being asked to send delegates. It is expected that this will be a truly national meeting of a top-level character from which will come literature, policies and programs for the future. The Committee appreciates the financial support of Home Missions and Evangelism and Social Service in making this possible.

HOMER R. LANE,
Chairman.

ROBERT K. SHORTEN,
Secretary.

**INTER-BOARD COMMITTEE
ON CO-ORDINATION OF ADULT WORK**

In May 1961 a new phase of this co-ordination was inaugurated. The Executive of General Council agreed, (1) "that the staff members of the Boards and Departments who plan and prepare programs for use among adults should meet together at least monthly to exchange information and to co-ordinate their plans and materials as far as possible", and, (2) "that for the present the Committee on Co-ordination of Adult Work be asked to enlarge its membership to include non-staff members named by all its constituent Boards and Departments and to meet at least three times a year."

A number of publications have been planned directly under the auspices of this Committee. Other publications produced by one of the Boards, have been submitted for examination by other Boards and are issued under the imprimatur of the Co-ordination Committee for use by all adults. Such publications already produced, or in course of production, during 1962 included:

- Invitation to Learn—a common listing of adult study courses in various fields of interest and emphasis.
- Worship Services for Adults—(two sets in course of preparation).⁷
- A Guide for Preparation for Worship.
- A memorandum on Publication Procedures.
- A series of Narthex Pamphlets—(Board of Publications).
- Let's Look at Official Boards—(Board of Men).
- Jesus of Nazareth—(Board of C.E.).
- Let the Bible Speak—(Board of C.E.).
- Session Retreats—(Board of Men).

Clearances were also made for widespread use throughout the church of adult Mission Study materials (*On Asia's Rim*), the Lenten Study Book (*Come, Holy Spirit*), and the preliminary Basic Book in the New Curriculum (*The Word and The Way*), and the Study Guide.

Lay Schools of Theology, under the general direction of a sub-committee which is given administrative leadership by the Board of Men, now function with outstanding success in Montreal, Toronto, Saskatoon, Edmonton, Halifax, Calgary, Kingston, and Vancouver. A three-year curriculum of biblical, historical and practical subjects is offered. Upwards of 500 adults enrol in these schools of two terms per year, 10 evening sessions per term.

The most significant single achievement of the Committee in 1962 was the planning of a National Conference on the Ministry of the Laity, May 11 to 13 at Westminster College, London, Ontario. A total of 64 men and women, representing Conferences in the east and west as well as from central Canada, gave serious attention to ways and means of strengthening and extending the ministries of lay men and women. Among the results of this Conference it may be noted that there are continuing studies of:

- The role of the ordained minister as a teacher of the laity.
- Use of tape recordings to involve other adults in the discussions of the Conference topic.
- Ways of distributing the multiple responsibilities of some lay leaders in the church.
- Ways of encouraging congregations to evaluate their own ministries by and among adults.
- Festivals of the Arts.
- Clarification of the role of the congregational Christian Education Committee in co-ordinating lay ministries and programs.

The Committee reported directly to the General Council for the first time and submitted two recommendations, which were approved, regarding—

(1) Congregational evaluation of adult programs, through the local Christian Education Committees.

(2) General Council study of the role of lay members in Presbytery, the relation of lay presbyters to the Official Board (or Session) of their congregation, and ways of enabling lay presbyters to be more effective representatives of their congregation in the presbytery, and of the presbytery in their congregation.

FRANK CRYDERMAN,
Chairman.

F. P. FIDLER,
Secretary.

Other Activities

RADIO AND TELEVISION

REV. J. R. MUTCHMOR

Another Year of Co-operation

The year 1962 was a fruitful and creative one in which the co-operation of the CBC and the representatives of the major denominations which make up the National Religious Advisory Council provided opportunity for much in the way of Radio and Television programs on the networks.

From January to the end of September the two radio networks, Trans-Canada and Dominion were available and thus both Church of the Air and Religious Period were continued during this eight-month period.

On October 1st the above noted networks were merged and at that time a change was made in scheduling the Church of the Air, and Christian Frontiers: the former on Sunday afternoon, the latter on Thursday evenings each week. The change was chiefly in the way of providing broadcasts in sequence for all of the representatives of the communions including the Roman Catholic Church. Formerly on Religious Period the Roman Catholic Church had two periods of ten broadcasts each; one concluding at Christmas, and the other at Easter. Beginning in October this former plan was changed to a sequence of representatives irrespective of the Communions from which they came.

Heritage Series

In addition to the radio programs that were scheduled in a regular way as well as several special ones, particularly during Advent, Holy Week and Easter, there was a continuance of the Heritage televised series. During the latter part of 1962 an excellent program made available from Britain and descriptive of the missionary work of St. Paul was televised. Many favourable comments were received for this program as well as for other subjects presented over the TV on the Heritage Series.

As in former years the churches represented on the Council were given two Sunday morning one-hour TV services each month from September to June inclusive, on the general network in Quebec and Ontario. The telecasting of these services was done from Ottawa, Montreal, and Toronto and the reception was quite extensive. The United Church, as well as the other communions, had its share of the Sunday morning TV services and from letters received and comments made, it was quite evident that these services were much appreciated.

Religious Department Co-operates

The Churches are much indebted to the staff of the Religious Department of CBC, Mr. Dunlop, Mr. Freeland and Miss O'Brien along with the assistance of specially assigned workers, including Mr. Forsee, who have given their time generously to good leadership in religious programming. In addition to the programs that were on the regular schedules such as Religious Period and Church of the Air in the radio field and the Heritage Series on TV, there were many other programs as has been noted, for special occasions. The Rev. Brian Freeland and Miss O'Brien were able to have the religious emphasis also find its place in not a few programs which generally would be regarded as entirely secular.

Workshops

The Rev. Keith Woollard was responsible for the United Church's share of leadership in organizing and holding Workshops in various parts of Canada. Undoubtedly this method is an effective one and along with the work done in this way many other avenues of approach both to the CBC and to private stations are made by the Board of Information and Stewardship, sometimes on its own, but generally in co-operation with similar departments in other Communion. There has been a growing and close relationship in work of this kind between the Protestant and Roman Catholic communions.

United Church Ministers and Congregations on Network Radio and Television 1962

RADIO

Rev. Harold N. Burgess, Toronto; Rev. Gordon Maxwell, Peterborough; Rev. C. M. Stewart, Toronto; Rev. John M. Wilkie, Toronto; Rev. Alan H. McCuaig, Orillia; Rev. Frank Brisbin, Hamilton; Mr. and Mrs. David Eadie, India; Rev. Stuart MacLeod, Vancouver; Rev. Thomas Oliver, Vancouver; Rev. Ernest Rands, North Vancouver; Rev. Wilfred Fearn, Vancouver; Rev. A. E. Kewley, Brantford; Rev. Rupert Evans, Vancouver; Rt. Rev. J. R. Mutchmor, Toronto; Rev. George Birtch, Toronto; Rev. Floyd Honey, Toronto; Rev. C. Andrew Lawson, Toronto; Rev. Norman Slaughter, Montreal.

TELEVISION

Rev. Frank H. Morgan, Ottawa; Rev. E. M. Howse, Toronto; Rev. Norman Rawson, Montreal; Rev. J. R. Mutchmor, assisted by Rev. Donald Joyce, from Ottawa; Rev. G. Campbell Wadsworth, Montreal West.

LITERATURE

REV. HOMER R. LANE

The production and publishing of small booklets and leaflets continues to be an important function of the Board. Local churches with a literature rack stocked with fresh material know that the printed word is a valuable supplement to the spoken word. Indeed TV and radio are not likely to take the place of the printed page.

Our sales in 1962 were \$31,800, a few dollars short of the record in 1960, and the third year in a row that the sales have been over \$31,000. Disbursements for the year totalled \$27,856.

The Literature Department is one of the many projects initiated and fostered by Dr. Mutchmor. It is of interest, therefore, to list the increase in gross sales over recent years:

1954—\$20,017	1959—\$30,232
1955—\$22,167	1960—\$31,808
1956—\$26,769	1961—\$31,349
1957—\$22,945	1962—\$31,800
1958—\$25,718	

These sales indicate the fact of a growing church and a wider use of printed materials.

A General Council year means new productions. Soon after the rise of the 20th Council this Board brought off the press two reports in booklet form, "Lord of the Worlds" dealing with the Church and International Affairs, and "Sunday—Today and Tomorrow". The important report on Church Membership became available later.

To aid in congregational visitation we printed "When Christians Call" by Rev. W. G. Berry and secured 40,000 copies of the brochure "Listen! God Speaks" from the American Baptist Convention.

Our standard booklets are always in demand. Over 740,000 copies of the Catechism have now been printed. The Lenten Booklet and Fellowship of Prayer are produced each year. "What's the Difference?" continues to lead as the best seller; "I Join the Church" is in second place with 115,000 copies printed.

The Annual Report is always a major publishing effort. From a printing of 8,000 copies of "Close the Chasm" we have only a few left for the permanent files.

We continue to have good relations with the United Church Publishing House, the Literature Distribution Centre, and the Regional Depots across the country. At Saskatoon, Mr. Mather has maintained a depot that is an asset in the Prairie area.

GAOLS, REFORMATORIES AND PENITENTIARIES

REV. HOMER R. LANE

During 1962 no major break-through took place by way of correctional chaplaincy appointment. Indeed, there was regression with one United Church Chaplain less in full-time work. After five years of excellent service at Millbrook Reformatory, Rev. H. B. Neal retired and at this writing no new appointment has been made by the Ontario Government. However, the climate of concern for prisoners in custody and after discharge is favourable.

The present situation may be summarized as follows:

(1) Two United Church ministers continue in full-time chaplaincy work, Rev. Joseph Wiznuk at Stony Mountain Penitentiary and Rev. J. A. H. Hodgson at Toronto Police Court and Don Gaol. Mr. Hodgson has a student assistant.

(2) Two ministers, Rev. George W. Wright and Rev. W. W. Sherwin, on Presbytery nomination, visit United Church personnel at Burwash and Guelph Reformatories. They have considerable correspondence with families and pastors in the home community. Rev. Murray Binsted visits at Montieth Farm.

(3) Reports of United Church persons in Ontario County Gaols are sent forward promptly by our office to the minister where the gaol is located and to the home community.

(4) This Department, in co-operation with the Board of Publication, continues to supply religious literature to chaplains who can make use of it.

(5) The experiment in prisoner rehabilitation carried on at 549 Burrows Avenue, Winnipeg, by a committee under the supervision of Dr. Edgar File, and with support from the Boards of Home Missions and Evangelism and Social Service, is in its second year and the evidence is that most commendable work is being done.

(6) It is expected that a full-time chaplaincy appointment for Manitoba gaols is shortly to be made by the Manitoba Government on nomination of the Winnipeg Council of Churches.

(7) Some presbyteries and Boards of the Church have under consideration the matter of further appointments for correctional chaplaincy work. Much remains to be done before the Church can claim to be providing an adequate ministry.

CHRIST IN CHRISTMAS CAMPAIGN, 1962

REV. HOMER R. LANE

This Committee has conceived its task to be the best use of mass media to enrich the nation's Christmas observance, and contribute to traffic safety by restraint in holiday behaviour.

Early in the year we looked for new ways of making a sharper thrust. Rev. Gordon Parker, Director of the Christian Drama Council of Canada, was brought into our discussion, and through that organization we had high hopes of arranging both a TV and radio program on the national network. Contacts were made with influential people and prospects were bright until we learned in the early Fall that the plan had struck a road-block. If it didn't come off, it wasn't for lack of trying by members of the Committee.

As it was too late in the year to move in other directions we continued the pattern of former years with some modifications:

(1) *136 Billboards* bearing the words "Light and Life to all He Brings" with a design showing the profiles of three major racial groupings—Caucasian, Oriental and African—were posted by arrangement with E. L. Ruddy Company.

(2) Through Berkeley Studio we engaged the Winnipeg Choristers under Filmore Hubble to do a special half-hour radio program "Christmas Everywhere". This top-level program, announced by Bruce Marsh, was sent to upwards of 170 radio stations and was well received. Many have asked for a repeat of a program of this quality.

(3) We did not advertise in the daily newspapers but engaged James Reidford of the *Globe and Mail* to do a cartoon "No Room in the Window" which accompanied a news story that was sent by Norman Vale to daily and weekly papers. Clippings show a moderate use of this material.

(4) There was a general mailing about this program to all ministers. We believe that on all sides there is a deepening desire to keep uppermost the religious nature of Christmas.

The cost of the campaign for 1962 was \$6,889.07.

Homes and Institutions

Redemptive and Welfare Homes	<i>Superintendent</i>	<i>No. in Residence</i>
Maritime Home for Girls Truro, N.S.	Miss Vera Robb	47
Interprovincial Home for Women Moncton, N.B.	Mrs. Phillis Warwick	25
Cedarvale School for Girls Georgetown, Ontario	Mrs. Phyllis Stobie	10
Victor Home for Girls 1102 Broadview Avenue, Toronto, Ont.	Mrs. L. H. Doering	26
Earlscourt Children's Home 46 St. Clair Gardens, Toronto, Ont.	Miss Dorothy Moore (Executive Director)	30
Bold-Park Lodge 69 Bold Street, Hamilton, Ont.	Mr. and Mrs. Harry McGeorge (Open Jan. 1, 1963)	
Church Home for Girls 2594 Henderson Highway, Winnipeg, Man.	Mrs. Violet McMillan (Executive Secretary)	18
United Church Lodge for Alcoholics 9941-86 Ave., Edmonton, Alta.	Rev. Ian Macmillan (Chairman)	16
The Southern Alberta Lodge for Alcoholics 236-48th Avenue N.E., Calgary, Alta.	Mr. Merne M. Dale	8
United Church Home for Girls 7451 Sussex Ave., South Burnaby, B.C.	Mrs. Stanley G. Packham	25
Senior Citizens' Homes		
Agnes Pratt Home St. John's, Nfld.	Mrs. Donald Evelyn	42
Tantramar Haven Sackville, N.B.	Mrs. John Raworth	38
United Church "Dunedin" Home for Elderly Ladies 124 Ballantyne Ave. S., Montreal W., Que.	Mrs. M. Pettes	25
Griffith-McConnell Home 5760 Parkhaven Rd., Cote St. Luc, Montreal, Que. (a thirty-eight bed infirmary will be opened by May 15, 1963)	Miss E. Donald Campbell	135
Anson House Peterborough, Ontario	Miss Claire Mason	32
Ina Grafton Gage Home 2 O'Connor Drive, Toronto, Ont.	Miss Esther G. Harding	51
Harris Manor 2 Fernwood Gardens, Toronto, Ont.	Mr. L. R. Anderson (Manager)	21
Fred Victor Senior Citizens' Home 139 Jarvis St., Toronto, Ont.	Rev. J. I. MacKay	55
J. Lavell Smith Homes 2 Bellwoods Park, Toronto, Ont.	Miss Marguerite Cole (Chairman)	12
33 High Park Gardens, Toronto, Ont.		17
Niagara Ina Grafton Gage Home 413 Linwell Road, St. Catharines, Ont.	Mrs. H. L. Brace	40
Hillcrest Lodge 86 Cedar Street, Orillia, Ont.	Mrs. F. Holliday	13
Northdale Manor 130 Lakeshore Road, New Liskeard, Ont.	Mrs. Eriisa Coote	34
Parkwood Manor Waterloo, Ont.	(To be constructed in 1963)	—
St. Andrew's (Elgin Avenue) Church Homes for Senior Citizens, Winnipeg, Man.	Rev. C. H. Forsyth	24
Prairie View Lodge for Senior Citizens .. (To be constructed in 1963) Pilot Mound, Man.		—
Osborne Home Neepawa, Man.	Mrs. Wm. Cathrea	55
Hewitt Place Regina, Sask.	Mrs. J. R. Hoag (Chairman)	48
Ina Grafton Gage Home, Grafton Manor, and McNiven Manor, 162 Coteau St. W., Moose Jaw, Sask.	Mrs. M. Huly	78
Oliver Lodge Saskatoon, Sask.	Mrs. J. D. Lewin	56
Agnes Forbes Lodge Fort Saskatchewan, Alta.	Mrs. Grace Dundas	18
Rundle Lodge 12th Ave. and 6th St. E., Calgary, Alta.	Mrs. C. D. Ross	47
Fair Haven Homes No. I 4151 Rumble St., South Burnaby, B.C.	Mrs. Anne E. Wallace	163
Fair Haven Homes No. II 2720 East 48th Ave., Vancouver, B.C. (After April 15, 1963—40 additional persons will be in residence in single suites)	Mrs. Grace Hill	67
Gorge View Society Senior Citizens' Homes Victoria, B.C.	Mr. Paul Naftel (Chairman)	28
TOTAL		1,304

REDEMPTIVE AND WELFARE HOMES

Maritime Home for Girls, Truro, N.S.

This Home is operated by a Board representative of the four Protestant Communions—Anglican, Baptist, Presbyterian and United Church. This Home is the best known and most surely established work of its kind on behalf of girls in need of care and training in any of the Protestant churches in Canada. A very efficient Board and well trained Superintendent and staff have built up and directed this enterprise. The number of girls in residence varies from 59 to 70 each year and contact is kept with a large group of former resident girls who are in homes and positions under supervision of the field work staff. Thus the transfer from residential care to the every-day ways of life, is made as constructively as possible. This Home is held in high regard by welfare workers and government officials, and is well known and supported by the Churches of the Maritime provinces. A large and productive farm is operated in connection with the Home.

Interprovincial Home for Women, Moncton, N.B.

In cooperation with the Anglican, Baptist and Presbyterian Churches, our Communion operates this Home in Coverdale, a suburb of Moncton. It is really a custodial institution. Most of its residents are women committed by the courts in New Brunswick and Nova Scotia. These provinces and to a lesser degree the province of P.E.I. have been generous in their support. A representative Board and an efficient Superintendent and staff maintain this character building work. In 1956 a second residence building was erected and opened. It is operated as the "Honour House." A well run farm is conducted in connection with the work.

Cedarvale School for Girls, Georgetown, Ontario.

The work at the Cedarvale School for Girls, Georgetown, Ontario, benefited by the erection of a new central building, including a dormitory section to accommodate 12 girls and a staff member, a beautiful school room, dining and kitchen section, and a recreation and sewing rooms. This structure was erected, furnished and equipped at a cost of approximately \$130,000. Cedarvale is a good example of group therapy. A large measure of cooperation is given by the Children's Aid Societies and the Provincial Department of Welfare in the care and training of girls at Cedarvale. At present, only 10 girls are in residence. A study about the possibility of caring for boys, as well as girls, both 12 years of age or under, is now in progress.

Victor Home for Girls, Toronto Ontario.

Several years before Church Union, the former Methodist Church established this redemptive Home on Jarvis Street, Toronto. Since Church Union it has been operated under the Toronto Home Missions Council. Within recent years the work was transferred to a beautiful and larger site on Broadview Avenue, overlooking the Don Valley. The Home operates under an efficient Board, Superintendent and staff, provides care and Christian training for a large number of unmarried mothers. Each year many babies from this Home are adopted by Church families, through the Children's Aid Society. In 1960 an addition to this Home was erected at a cost of \$225,000 to enable its Board to meet more adequately the increasing demands for assistance to unmarried mothers.

Earlscourt Children's Home, Toronto, Ontario.

Under the leadership of the late Very Rev. Dr. Peter Bryce this Home for young boys and girls from families suffering such misfortunes as a prolonged illness of a mother, was established in the Earlscourt district. Through the years it has received generous support from many Toronto citizens. Today this Home, with its efficient Board and capable Directors and staff, cares for 36 children plus more than 100 accommodated in the summer at the Camp property on Pigeon Lake. In September 1958 the Home moved into a new building erected on the old site on St. Clair Gardens at a cost of nearly \$300,000. This large amount was raised through government and city grants, private subscription, and funds raised by Women's Groups such as the Wimodaussis Club.

Bold Park Lodge, Hamilton, Ontario.

By the year end, a large house at the corner of Bold and Park Streets in central Hamilton had been renovated and well furnished for use as a Lodge for Alcoholics. Under the direction of a representative Board, this new work will be carried on in cooperation with the Hamilton Committee of the Provincial Alcoholism and Drug Addiction Research Foundation. The Toronto Daily Star generously assisted with the furnishings of the Lodge which will be financed by the payments of its residents, the Hamilton presbytery and the Mitchell Fund of the Board of Evangelism and Social Service.

Church Home for Girls, East St. Paul, Man.

This Home for unmarried mothers provides accommodation for young women in need. They come from several Canadian provinces. Upwards of 20 may be accommodated, and arrangements are made for adoption of babies in cooperation with Manitoba authorities. The United Church owns the property, but generous support for current maintenance is provided by the Anglican Church and the local Board consists of representatives appointed by

both Communion. Many local groups give assistance. The Board of this Home has erected a new building on the present site to accommodate eighteen unwed mothers, at a cost of \$105,000.00.

United Church Lodge for Alcoholics, Edmonton, Alberta.

This first Home for the aid of alcoholics established by The United Church in Canada is indeed a pilot project! A well-chosen local board has rented a residence which can accommodate 10 to 12 men and a Residence Director. Funds have been provided by Alberta churches and the Board of Evangelism and Social Service. The Lodge is a Halfway House for men who have received clinical treatment for alcoholism and now seek to be re-established in normal life.

The Southern Alberta Lodge for Alcoholics, Calgary, Alberta.

With experience gained in operating the Lodge for Alcoholics in Edmonton, a representative Board was organized in Calgary with the assistance of the presbyteries in Southern Alberta and a monthly grant of \$500.00 from the Board of Evangelism and Social Service, this new work has been started in a commodious new building rented for the purpose. It is anticipated that this new work in Calgary, which like the one in Edmonton, will be carried on in close cooperation with Alcoholism Research Foundation of Alberta, will meet a real need.

The United Church Home for Girls, Burnaby, B.C.

Enlarged and improved facilities of this Home provide bed capacity for a maximum of 32, including 23 expectant mothers, 6 babies and 3 resident staff members. Excellent relationships exist between our Home and Vancouver Children's Aid Society social workers, by whom many young women are referred. The Home receives token support from the Anglican Communion, plus generous gifts from several United Church pastoral charges and local units of the United Church Women. It continues to receive generous assistance from the Corporation of Burnaby and an annual grant of \$3,700 from the Board of Evangelism and Social Service.

SENIOR CITIZENS' HOMES

Agnes Pratt Home, St. John's, Newfoundland.

This Home provides accommodation for 42 residents and staff and is fully occupied. Senator C. C. Pratt donated the property and made a generous contribution to the cost of the building of this new Home. The government of Newfoundland has given a large grant to the United Church Conference of Newfoundland to aid in providing residential care for Senior Citizens and a major part of this grant has been used in financing the building of the new Home in St. John's. This large and lovely place will meet a real need in the social service field of our Communion in Newfoundland Conference.

Tantrammar Haven, Sackville, N.B.

This Home, operated in cooperation with the Maritime Conference, has accommodation for 38 guests. It is fully occupied. Recently an attractive new unit with single and double suites, was officially opened and named in memory of the late Mr. John Raworth. Fortunately, there is a large and well located property on which this well established work may be developed further in the near future.

United Church "Dunedin" Home for Elderly Ladies, Montreal West, Que.

With the assistance of Mr. J. W. McConnell and other leading United Church members in Montreal, this beautiful property was purchased and opened as a Home for Elderly Ladies in 1952. The accommodation was increased to 32 by the opening of an addition.

Griffith-McConnell Home, Cote St. Luc, Montreal, Que.

Through the generosity of Mr. and Mrs. J. W. McConnell of Montreal, a million and a quarter dollar Home for Senior Citizens, named the Griffith-McConnell Home, has been erected on Parkhaven Road, Cote St. Luc, greater Montreal. From the day of its official opening by Premier John Lesage of Quebec on May 15, 1961, this beautiful new place, with accommodation for 130 elderly men and women, has been fully occupied. This Home and the Dunedin Home, operate under a large representative Board, of which Mrs. Gordon McKay of Montreal, is the Chairman. At present, another wing is being added to the residential section and on the same property a 38 bed infirmary is nearing completion.

Ina Grafton Gage Home and Harris Manor, Toronto, Ontario.

This is our Church's Home of longest standing in the care of elderly women. The Home now accommodates 50 ladies. Each year improvements are made in the property. A Women's Auxilliary is doing good work. Mrs. K. R. Rose is the chairman of a representative and efficient Board which directs the work of this Home. During 1961, an apartment block adjacent to this Home was purchased to provide self-contained suites for elderly couples.

J. Lavell Smith Homes, Toronto, Ontario.

The J. Lavell Smith Homes began with an inner city location where the work is continued in a very satisfactory manner. Recently a second property

on High Park Gardens in Toronto West was purchased. Following some renovations, this lovely new Home was equipped and furnished. It is now used to capacity. Fortunately, Rev. Dr. J. Lavell Smith, who founded this work for elderly people, continues to serve on the Board.

Hillcrest Lodge, Orillia, Ontario.

This Lodge was established in the former Hillcrest Hospital at Orillia. Its capacity is 13 ladies and good work is done. The property is clear of debt and plans for extension are now under active consideration.

Northdale Manor, New Liskeard, Ontario.

This fine property overlooking Lake Temiskaming was purchased by the Church from the Taylor family. The added extension provides accommodation for about 35 guests, both men and women, and is up to capacity with a waiting list. The Board membership is drawn from the Northern Presbyteries of Toronto Conference. There is a good staff. A signboard was placed in front of the building and altogether this is a most attractive property.

Anson House, Peterborough, Ont.

Following rather long and careful negotiations and with the approval of the city of Peterborough, representatives of the Anglican Church in Canada and The United Church of Canada, now have a place on the Board of Anson House. Negotiations in regard to the Anson House Trust Fund are being continued. The prospect is that this older and well established place will continue to provide residential care for both men and women. It will serve the Western half of the Bay of Quinte Conference of the United Church and a similar area of the Anglican Communion.

Niagara Ina Grafton Gage Home, St. Catharines, Ontario.

The deed of the property on which this Home is built was given to the Church by the W.A. of Niagara Presbytery. The property is a part of a larger one on which the Grantham United Church and church hall are located. Thus this Home is closely associated with a well established pastoral charge. The financing of this new Home has been made possible by contributions of the Presbyteries of Hamilton Conference, plus some grants from the Project Fund of the Board of Evangelism and Social Service. A grant almost equal to half the cost of the Home was made by the Welfare Department of the Ontario Government. At the end of 1962, 40 Senior Citizens, including both men and women, were in residence in this new Home.

Parkwood Manor, Waterloo, Ontario.

In the latter part of 1962, an agreement was made between the Evangelical United Brethren and the United Church, to erect and operate jointly a Home for Senior Citizens in Waterloo. A joint Board has been appointed and good progress made for the erection of a beautiful new building which, when completed, equipped and furnished, will have a capital value of about \$430,000.00. The Home will accommodate about 50 elderly people. The capital and current costs will be shared by the two Communions on a 60%-40% basis with the United Church accepting the larger share.

St. Andrew's (Elgin Ave.) Church Home for Senior Citizens, Winnipeg, Man.

These consist of two properties in central Winnipeg, erected specifically for persons having the old age pension only. They were built through the generosity of a small group of Winnipeg laymen and other friends. Project I provides apartments for five elderly couples. Project II accommodates twelve single persons in separate units plus a central lounge and quarters for the retired minister and his wife in charge. The administering Board, with Rev. C. H. Forsyth as Chairman, is appointed by Winnipeg Presbytery, and the Homes are linked with St. Andrew's Church, Elgin Avenue.

Osborne Memorial Home, Neepawa, Man.

When the former Neepawa hospital building was made available to the United Church at a nominal sum as a home for senior citizens, it was named in memory of the late Rev. W. A. Osborne, who pioneered in the work. Renovated and refurbished through gifts from many Manitoba churches, this property overlooking rolling countryside, provides a happy fellowship for 24 men and women. In 1958 two buildings were erected, each enclosing three suites for couples and one suite for a single person. They are well situated, spacious and attractive. They have been named Murray Hall and Drysdale Hall. On some recently purchased property, a well-planned building providing single and double self-contained units was erected during the latter part of 1961. At present the total accommodation which is fully occupied is for 55 elderly men and women.

Prairie View Lodge, Pilot Mound, Manitoba.

Under the leadership of Rev. Howard Gibson, a representative Board selected from several communities in Southern Manitoba, with the approval and aid of the provincial government, gifts from private citizens and grants from the Project Fund of the Board of Evangelism and Social Service of the United Church, a well planned residential Home for Senior Citizens is soon to be erected in Pilot Mound. It will serve a relatively large area of Southern Manitoba and be similar in its operations to Osborne Home in Neepawa.

Hewitt Place, Regina, Sask.

Adjacent to Pioneer Village and under the leadership of Mrs. J. R. Hoag, and other members of a representative Regina presbytery committee, four well designed units, each containing twelve single suites were completed over a year ago. From the beginning, this accommodation has been fully used and much appreciated. By May 15th, 1963, a residential Home will be added to accommodate about 40 Senior Citizens.

Ina Grafton Gage Home, Grafton Manor and McNiven Manor, Moose Jaw, Sask.

Open in 1951, this fine building, formerly part of Moose Jaw City Hospital, provides a comfortable home for 50 elderly women. It was made possible by a grant from the Ina Grafton Gage Trust and gifts from many churches and individuals in southern Saskatchewan. Under a capable Board and a good staff, this Home renders fine service. In 1956 a multiple-unit extension with suites for six married couples was erected on the property. In 1958 a second building with suites for seven married couples was added. All of these suites provide pleasant and comfortable accommodation. The name "Grafton Manor" distinguishes this whole development from the Home for elderly women. In 1962 a number of single self-contained suites were erected in the form of a new unit named McNiven Manor after the late Mr. Justice D. A. McNiven.

Oliver Lodge, Saskatoon, Sask.

In operation since the Autumn of 1949, this Home accommodates about 56 elderly men and women. For many years the work was carried on in former Air Force buildings made available at a nominal charge by the Provincial Government. As a result of careful administration, a sufficient capital sum was accumulated which, along with a government grant and a grant from the Project Fund of the Board of Evangelism and Social Service was sufficient to purchase a well located new site on which a building of modern design and brick construction has been erected. Guests are in a quadrangle enclosing an inner court: 48 singles and 4 doubles. All rooms are on one floor, except a lower recreation hall reached by easy stairs or ramp. The grounds extend over almost four acres set in a residential area, away from traffic arteries.

Agnes Forbes Lodge, Fort Saskatchewan, Alta.

The Lodge, which is situated in the town of Fort Saskatchewan, has a capacity of 20 guests and is open to elderly ladies of all denominations who are in normally good health. The guests are accommodated in comfortable double or single bedrooms, and meals are served family style in the dining room. There is also a pleasant living room, complete with easy chairs, piano, TV, etc. The Home welcomes inquiries and visitors.

Rundle Lodge, Home for Senior Citizens, Calgary, Alta.

During 1962 Rundle Lodge operated at its maximum capacity of 50 resident guests. The bright, well-furnished rooms and assembly quarters of the Lodge, combined with the cheery, friendly service of the staff, have assured the comfort and well-being of the residents. Within the Home a fine program of activities is carried on by residents and visiting leaders and entertainers—to the enjoyment of all. Rundle Lodge's close proximity to the city centre is an attractive and convenient feature for its guests, visitors, and staff members.

The Fair Haven Homes for Senior Citizens, Burnaby, and Vancouver, B.C.

The Fair Haven, on the south slope of Burnaby, overlooking the Fraser delta, has operated at full capacity during 1961. It houses 161 resident guests and 9 staff members. Fifty-five single men and women receive room and board, 45 married couples occupy cottage units, and 16 single women are housed in self-contained housekeeping units. Regular recreational, cultural and religious programs are held on the site, some of which are planned and carried out by the residents themselves. The local board purchased a 2.6 acre parcel of land from Vancouver city and commenced building operations in 1960. On March 11th, 1961, this beautiful new Building was dedicated and officially opened. By April, 1963, a forty single suite unit will be completed. A long waiting list indicates that from the time this additional accommodation is made available, it will be fully used.

Gorge View Society Senior Citizens Homes, Victoria, B.C.

Accommodation for two couples and four single senior citizens was provided in the first of a fifty-unit housing project planned by the Gorge View Society on its five-acre site at Harriet Road and Balfour Avenue, Victoria. With additional capital funds received from the Board of Evangelism and Social Service, the B.C. Conference Development Fund, the Provincial Government and from gifts and bequests from Vancouver Island residents, a second unit of self-contained suites was erected and is now fully occupied. In 1962, the Board of this Home completed its third building which was opened officially at the time of the Annual Meeting of the B.C. Conference in May.

MEMBERSHIP OF LOCAL BOARDS

REDEMPTIVE AND WELFARE HOMES

The Maritime Home for Girls (United Church Section), Truro, N.S.

Rev. T. E. McLennan, Rev. Stanley G. MacQueen, Rev. W. McN. Matthews, Rev. J. Allison Fraser, Dr. M. Cumming, Mr. William Shakespeare, Rt. Rev. J. R. Mutchmor, Miss Bessie Matheson, Mrs. Wilmot Moores.

The Interprovincial Home for Women (United Church Section), Moncton, N.B.

Rev. James E. Hicks, Rev. D. B. Tupper, Rev. Karl F. Drew, Miss Dell MacAuley, Rev. D. F. Hoddinott, Mrs. D. F. Hoddinott, Rev. Garland Brooks, Rt. Rev. J. R. Mutchmor.

Cedarvale School for Girls, Georgetown, Ontario.

Rev. R. G. Oliver, Rt. Rev. J. R. Mutchmor, Miss Mary E. O'Keefe, Mr. Claude Kentner, Rev. W. J. Rogers, Dr. C. V. Williams, Mrs. Phyllis Stobie, Mrs. A. M. Nielsen, Mrs. J. P. Curran, Mrs. W. Bowden, Mrs. H. A. Sherriff, Mrs. G. W. Lusby, Mrs. John Hockin, Rev. W. L. Brown, Rev. J. R. Hord, Mrs. W. A. Horn, Mr. Bert Beaumont, Mrs. Lyna Broadfoot.

Victor Home for Girls, Toronto, Ontario.

Mrs. T. M. West, Mrs. W. H. Boothe, Mrs. R. S. Mills, Mrs. M. R. Mackay, Mrs. W. G. Berry, Mrs. E. T. Guest, Rev. J. C. Torrance, Mrs. Wm. Entwistle, Mrs. E. K. Fockler, Mrs. W. S. Paterson, Mrs. R. L. Twible, Mrs. D. J. Sherwood, Mrs. G. M. Sutherland, Mrs. H. Robinson, Mrs. E. M. Faris, Miss Mary O'Keefe, Mrs. G. E. Walton, Mrs. David B. Gordon, Mrs. U. J. Dudley, Mrs. G. B. Domelle, Miss I. Magee, Mrs. R. J. Miller, Mrs. H. A. McCallum, Mrs. R. D. Hazelwood, Mrs. L. D. Clement, Mrs. I. T. Hamilton.

Earlscourt Children's Home, Toronto, Ontario.

Mr. L. A. Howard, Mr. Arthur Sellers, Mrs. W. S. Kernohan, Miss Dorothy Moore, Mrs. D. Horsfall, Mrs. Roland F. Wilson, Mrs. J. H. Taylor, Mrs. A. Gausby, Mr. G. Mills, Mr. K. Foulds, Mr. P. Holtby, Mr. W. S. Kernohan, Mrs. M. Coutts, Mrs. James Hales, Mr. John Rogers, Mr. Richard Fulford, Mr. David Shepherd, Mr. T. G. Rogers, Mrs. James Anderson, Mrs. T. E. Arkell, Mrs. E. K. Gardner, Mr. Gordon Godsall, Mrs. C. D. Henderson, Dr. Angus Hood, Miss Alice Hughes, Rev. Homer R. Lane, Mrs. Peter Large, Mrs. Gordon MacDonnell, Miss Mary O'Keefe, Mrs. G. Phibbs, Mrs. R. Pezzack, Mr. Harold Sellers.

Bold-Park Lodge, Hamilton, Ontario.

Rev. B. S. Morwood, Rev. T. R. Davies, Mr. J. W. Gardner, Rev. T. R. Delve, Rev. N. H. Hillyer, Mr. Reginald Gardiner, Mr. H. C. Smith, Mr. Harry Penny, Mr. E. B. Goldsmith.

The Church Home for Girls (United Church Section), East St. Paul, Man.

Mrs. J. Turnbull, Mrs. E. Moore, Dr. F. J. Douglas, Rev. C. H. Forsyth, Rev. E. P. Johnston, Rev. D. W. Fraser, Mr. W. B. Sword, Mr. J. M. Blair, Mrs. A. Moore, Rev. Ken Moffatt, Mrs. E. W. T. Jones, Rev. R. S. Lederman, Mrs. W. E. Godfrey, Mrs. P. A. Mackie, Rev. R. B. Hamilton, Mrs. Geo. McMillan, Mrs. E. C. Wright.

United Church Lodge for Alcoholics, Edmonton, Alta.

Rev. Ian McMillan, Mr. Ronald White, Mr. J. Shortreed, Mr. S. Keyes, Dr. David Bell, Dr. G. D. Carson, Mrs. Jean Miller, Rev. Gerald Payne, Mr. Peter Albrecht, Mrs. Stuart Dewar, Mr. Jack Willis.

The Southern Alberta United Church Lodge for Alcoholics, Calgary, Alta.

Mr. Gordon L. McCracken, Mr. Donald C. McIntosh, Dr. C. B. Hatfield, Rev. Donald H. Parr, Rev. David Reece, Mr. Lloyd M. White, Mr. Cecil Cater, Mr. John P. Matheson, Mr. Gordon A. Wemp, Mr. Wm. H. Downton, Mr. A. Cyril Perry, Mr. Merne M. Dale, Mr. Norman J. S. Cowie, Miss Lena Johnston, Rev. W. E. Mullen.

The United Church Home for Girls (United Church Section), Burnaby, B.C.

Rt. Rev. J. R. Mutchmor, Dr. H. E. Horton, Mr. D. A. McMillan, Rev. Hugh Irwin, Dr. G. Struthers, Mr. George F. Schroeder, Rev. Robert S. Christie, Rev. D. W. More, Mrs. W. E. Bard, Rev. A. I. V. Dawe, Mrs. D. Elliott, Rev. T. M. Badger, Mr. W. W. Lockwood, Rev. M. W. Stevenson, Rev. Frank Golightly, Dr. M. L. Trembath, Rev. W. J. Selder, Mr. Dan E. McPherson, Mr. H. M. Doig, Rev. Robert Armitage, Mrs. E. J. Shanahan, Mrs. J. R. Arnold, Mrs. M. U. Douglass, Mrs. J. E. Amundson, Mrs. P. Hicks, Mrs. H. Wilson.

HOMES FOR SENIOR CITIZENS

Agnes Pratt Home, St. John's, Newfoundland.

Senator C. C. Pratt, Hon. B. J. Abbott, Mr. Rupert W. Bartlett, Mr. M. J. Pratt, Mrs. J. Carson Hudson, Rev. A. S. Butt, Rev. V. Smith, Mr. C. L. Roberts, Dr. Clarence Pottle, Dr. H. K. Marshall, Mr. David Butler, Mr. J. R. Tucker, Mr. Ralph Davis, Mrs. Marion Ward, Mrs. Lewis Ayre, Mrs. J. W. Winsor, Miss Edna Baird, Miss Stella Burry, Mrs. Lewis Bartlett, Mrs. J. E. Butler.

Tantramar Haven, Sackville, N.B.

Rev. Karl F. Drew, Rev. Aubrey H. Moore, Rev. J. George Russell, Rev. Russell Woodside, Mr. E. H. Ritcey, Mr. L. B. Bird, Mr. Roy B. Scott, Mr. R. A. Archibald, Mr. Elmer Bragg, Mr. A. L. Flett, Mr. Lloyd Parsons, Mrs. R. V. Bennett, Mrs. Herbert Read, Miss Eileen Cushing, Rev. Robert S. Latimer, Mrs. W. R. Church, Mrs. W. A. Seaman.

The United Church Homes for Elderly Ladies, Montreal West and Cote St. Luc, Quebec.

Mrs. Gordon McKay, Mrs. Ninon Sage, Miss S. V. Meyers, Mrs. J. H. Norris, Mrs. D. H. Holland, Mrs. D. W. Lough, Miss Donald Campbell, Dr. Bruce Armstrong, Mrs. C. B. Parsons, Mrs. A. Guthrie, Miss Ruby Stroud, Mrs. W. C. Pelly, Mrs. P. Katien, Miss E. J. Webster, Mrs. E. A. Everson, Mrs. Clifford Swift, Mrs. Frank Findlay, Mrs. R. R. MacRae, Mr. F. Dorrance, Mr. F. J. Nobbs, Mr. F. Findlay, Mrs. A. P. Christmas, Dr. R. deWitt Scott, Rev. Callum Thompson, Rev. Gordon Stewart, Mrs. F. C. Martin, Mrs. R. C. Belbin, Mrs. F. Davis, Mrs. M. V. Cordell, Mrs. H. E. Parkinson, Mrs. W. Middleton, Mrs. H. Guthrie, Mrs. E. Armitage, Mrs. J. R. Forrest, Miss Alice Mowat, Miss M. G. Macfarlane, Mrs. C. H. McNider, Mrs. M. A. Gile, Mrs. Martha Buckley, Mrs. E. J. Pellow, Mrs. H. C. Atkinson, Mrs. G. P. Aspinall, Mrs. B. Broadbeck, Mrs. E. Cousins, Mrs. Royce Smith, Mrs. H. A. Graham, Mrs. C. S. Lougheed, Mrs. A. Marshall, Mrs. D. H. Johnson, Mrs. J. H. Robson, Mrs. T. R. Keene, Mrs. R. H. MacRae, Mrs. F. C. Martin, Mrs. G. MacMillan, Mrs. J. D. Craddock, Mrs. J. C. Antcliffe, Mrs. W. A. Graham, Mrs. H. W. Younghusband, Mrs. W. A. Connolly, Mrs. R. White, Mrs. Harold T. Fargey, Mrs. G. R. Woolsey, Mrs. S. B. Frost, Mrs. Anson Robinson, Mrs. H. D. Caswell, Mrs. H. Corriveau.

Ina Grafton Gage Home and Apartment, Toronto, Ontario.

Mrs. K. R. Rose, Rev. Homer R. Lane, Rev. J. V. Clarke, Mrs. A. F. Brown, Mrs. J. R. Mutchmor, Miss Vivian Jarvis, Mrs. Galbraith Williams, Mrs. W. A. Riddell, Mr. H. Starr Wilson, Mr. L. R. Anderson, Miss Esther Harding, Mrs. H. M. Pearson, Mrs. T. H. McLaren, Mrs. Isobel Loveys, Mrs. Russell Horsfall, Mr. R. J. Black, Mrs. W. E. Marshall, Rev. J. L. Carder.

J. Lavell Smith Home, Toronto, Ontario.

Rev. J. Lavell Smith, Miss Marguerite Cole, Miss Verona Guthrie, Mrs. Edna Belcher, Mrs. Herman Belfry, Mr. Norman Endicott, Mr. W. Hansen, Mrs. W. Hansen, Miss Gertie Hawken, Mr. Thomas Hayes, Mr. Reg. Holland, Mr. Eric Howe, Mr. H. C. Kendall, Miss Gladys Lennon, Mr. A. C. Mitchell, Mr. H. J. Nelson, Miss Janet Reid, Miss M. Rinne, Mrs. J. Lavell Smith, Mr. K. C. Woodsworth, Mrs. George B. Domelle.

Hillcrest Lodge, Orillia, Ontario.

Mrs. C. Baker, Mrs. A. Harvie, Miss E. M. Jorden, Miss de Renzy, Mrs. J. Farr, Mrs. A. M. Bryden, Mrs. G. Cook, Mrs. C. R. Long, Mr. A. M. Bryden, Rev. A. H. McCuaig, Mrs. Harold Hastings, Rev. Homer R. Lane.

Northdale Manor, New Liskeard, Ontario.

Mr. Charles Reid, Mr. G. D. Bailey, Rev. James Young, Mr. Cecil Taylor, Miss Jean McGill, Mrs. C. F. Lowery, Mrs. S. B. Moore, Mrs. Ellwood Kidd, Mr. Henry Reineke, Mr. Fred. Christianson, Mrs. N. O. Webb, Rev. Homer R. Lane.

Niagara Ina Grafton Gage Home, St. Catharines, Ontario.

Mrs. W. L. Gasking, Mr. W. F. Sherwin, Mrs. Ernest Culp, Mr. Bruce McBride, Mr. John Sandham, Mrs. L. F. Beattie, Mrs. J. A. Wilson, Mr. N. R. Wightman, Miss Mary O'Keefe, Rev. Walter Davis, Rev. George Leck, Mrs. M. C. Aikens, Mrs. A. S. Lee, Mrs. H. F. Olds, Mrs. F. S. Durdan, Mrs. C. G. Attridge, Mrs. M. H. Hare, Rev. J. S. Bole.

Parkwood Manor, Waterloo, Ontario.

Mrs. J. Swinton, Mrs. F. M. Faist, Rev. J. B. Moore, Mr. L. G. Bauman, Mr. D. Moir, Mr. K. Robb, Dr. W. H. Bexton, Mrs. G. C. Durnan, Mr. H. C. Gerster, Mr. A. E. Rieder, Mr. E. E. Seegmiller, Mrs. John Hoskin, Mrs. E. E. Hallman, Mrs. D. Payne, Mrs. Ross Morrison, Mrs. G. MacIntosh, Mrs. M. Reuber, Rev. J. H. Getz, Mrs. H. Vrooman, Rev. O. P. Hossie, Rev. E. E. Hallman, Mrs. Alex Breimer, Mrs. L. Domm, Mrs. R. C. Luckhart, Mrs. I. Martin, Mr. W. Gordon, Mr. R. B. Bryden, Rev. W. T. Brown, Mr. Gordon McLaren, Mr. W. J. Stewart, Mrs. L. C. Woodall.

St. Andrew's (Elgin Ave.) Church Homes for Senior Citizens, Winnipeg, Man.

Mr. R. S. Hodgson, Dr. F. J. Douglas, Mr. W. J. McPherson, Mr. Alex Johnston, Rev. C. H. Forsyth, Mrs. L. E. Brownell, Mrs. E. J. Sword, Mrs. W. Friesen.

Osborne Memorial Home, Neepawa, Man.

Mr. R. J. Drysdale, Mr. Earl Murray, Rev. W. E. McDonald, Mr. A. T. Child, Mr. Eric Pettitt, Mr. A. J. M. Poole, Rev. G. H. Hambley, Mr. A. Morrish, Mr. A. Oliphant, Mr. R. O. Moss, Mr. Jas. Adamson, Mrs. W. A. Cathrea, Mrs. A. V. Brydon, Miss Ruth Faryon, Mrs. W. T. Brady, Mr. O. E. Dennis, Mrs. Gay Cleave Smith, Rev. G. B. Mather, Mrs. Fred. Rowe.

Prairie View Lodge, Pilot Mound, Manitoba.

Dr. C. E. K. Cohoe, Mr. Arnold Collins, Miss Annie B. Fraser, Mr. Harry Watson, Rev. G. B. Mather, Rev. H. B. Gibson, Rev. D. B. Thierry, Rev. J. Bray, Dr. W. T. Ostapovitch, ?... W. Ferris, Mr. K. Hartwell, Miss Mildred Bateman, Mr. Alex. Forbes, Mrs. E. Step... Mrs. Claude Durham, Mr. R. E. McArthur, Mrs. Roy Grain, Mr. Dan D. Klassen, Mr. Warren Fallis, Mr. B. A. Buchanan, Mr. C. M. Pollock, Mrs. B. A. Buchanan, Mr. Gordon Gardiner, Mrs. Irwin Myall, Mrs. C. E. Daly, Mrs. C. McKibbin, Mr. Alex. Brooks, Mr. Jim Duncan, Mrs. V. Holmes, Mrs. G. Gemmill, Mrs. H. Gilmour, Mrs. R. Grassick, Mr. C. Lynes, Mr. H. Masson, Mrs. D. J. McKay, Mrs. Bessie McLean, Mrs. W. W. McTaggart, Mr. A. K. Moore, Mrs. Lloyd Nelson, Mr. Earle Preston, Mrs. Marjorie Watson, Dr. Roman Swiszcowski.

Hewitt Place Homes for Senior Citizens, Regina, Sask.

Mr. F. M. Froom, Mrs. J. R. Hoag, Mr. A. H. Sader, Mrs. R. J. Davidson, Mr. A. H. Cosford, Mrs. A. Diston, Mr. E. G. Bourne, Mr. P. Mayer, Mr. E. Molberg, Mr. T. Davies, Mr. C. L. Burnard, Mr. E. D. Donaldson, Mr. E. D. McGillivray, Mr. W. W. Spicer, Mrs. L. Thomas, Rev. E. Bishop, Mrs. J. Miles.

Ina Grafton Gage Home and Grafton Manor, Moose Jaw, Sask.

Dr. F. C. Heal, Rev. Dr. W. F. Clarke, Mr. L. Johnson, Mr. W. J. Jones, Mayor O. B. Fysh, Mr. K. D. Van Iderstine, Mr. K. A. Lee, Mr. J. Gillanders, Mrs. F. Haigh, Mrs. N. C. Allen, Mrs. W. Crichton, Mrs. H. R. Nickelson, Mrs. R. Bailey, Mrs. T. Spicer, Mrs. J. M. Kinnon, Rev. R. Fox, Mr. H. M. Cosford, Dr. J. J. McLurg, Mrs. J. A. Menzies, Mrs. J. E. Cooper, Miss Mildred Battell, Mrs. J. E. Cowan, Mrs. W. Wilkinson, Rev. G. B. Mather, Mrs. E. Lyon.

Oliver Lodge for Elderly Persons, Saskatoon, Saskatchewan.

Rev. S. W. Anderson, Mr. R. K. MacFadyen, Rev. G. B. Mather, Rev. E. N. Morrison, Mrs. H. C. Boughton, Mrs. J. Davidson, Rev. A. G. S. Edworthy, Mr. T. W. Fawcett, Mrs. L. A. Hillyard, Mrs. Leroy Holmes, Mr. Harold Latrace, Mr. Gordon Husband, Mr. John Morrison, Mrs. John McCaul, Mr. Milton Paget, Mr. H. F. Stewart, Mr. E. Van Nice, Rev. Ray Hill, Mr. A. Taylor, Mrs. H. R. Neil, Mrs. Thelma Clear.

The Agnes Forbes Lodge, Fort Saskatchewan, Alberta.

Mr. F. R. McCalla, Rev. Peter T. Ream, Mrs. A. E. McGregor, Mrs. H. Gauf, Dr. Roy L. Anderson, Mrs. R. G. Cook, Mrs. F. M. Baker, Mrs. L. Macdonald, Mrs. J. P. Galloway, Mrs. W. Larue Smith, Mrs. F. M. Baker, Mr. Thornton Grose.

Rundle Lodge, Calgary, Alberta.

Mr. A. F. Collins, Mr. C. K. Stackhouse, Mr. Robert Grant, Miss M. Wallace, Mrs. R. W. Austin, Mr. W. H. Tidy, Mr. R. J. Robb, Mr. W. R. Little, Mr. W. J. Griffiths, Dr. L. M. Mullen, Mr. Keith Evans, Mrs. R. F. Berry, Mrs. G. Moffatt, Rev. D. O. Reece, Rev. S. R. Hunt, Mrs. S. M. Ross, Rev. D. Littlejohns, Mr. J. J. Saucier.

The "Fair Haven" Homes for Senior Citizens, Burnaby and Vancouver, B.C.

Rt. Rev. J. R. Mutchmor, Rev. R. S. Christie, Mr. G. Fred Tunner, Mr. B. H. Peterson, Mr. J. M. Meldrum, Mr. A. Holmes, Rev. C. Finnemore, Mrs. E. Carey, Mr. Roy Holmes, Mrs. Margaret Kelly, Mrs. M. MacKenzie, Mrs. K. Nettleton, Mrs. Ruth Howard, Mr. Ken Lochhead, Mr. W. R. S. Fraser, Mrs. Bert Stockdale, Mr. W. J. Finlay, Mrs. W. M. Cummings, Mr. J. Retallack, Mrs. C. E. Atchison, Mr. Gordon Bell, Miss Jean Cantelon, Mr. J. E. Cowie, Mr. W. M. Cummings, Mr. K. Douglas, Rev. G. R. Evans, Mrs. J. A. Gold, Mrs. W. B. Gorrie, Mr. W. M. Greenfield, Mr. C. B. Huyck, Mrs. Peggy Macdonald, Mr. K. Nettleton, Mr. W. R. O'Neill, Mrs. B. H. Peterson, Mr. L. L. Prentice, Mr. L. Robb, Mrs. A. Scrivener, Mrs. Lyle Simpson, Miss E. Soper, Mrs. J. Stanley, Mr. G. Stevens, Mr. R. E. Taylor, Mr. J. W. Whittaker, Mr. W. C. Wilson, Mrs. W. L. Sterling.

Gorge View Society, Victoria, B.C.

Mrs. L. B. Parsons, Mrs. Paul Naftel, Mr. Keith Henderson, Mr. W. E. Scythes, Rev. T. G. Griffiths, Mrs. C. W. Davies, Mr. Neil Swainson, Miss Sara Spencer, Hon. Mr. Robt. W. Mayhew, P.C., Mr. C. F. Wharton, Rev. Dr. F. E. H. James, Mr. H. V. Wilkinson, Mr. James Parry, Rev. Dr. W. W. McPherson, Mrs. J. Boles, Mr. Clarke Gilbert, Mr. A. W. Silman, Mr. Jock Sneddon, Mr. Ray Parfitt, Mr. Ed. Williams, Mrs. H. R. Marshall, Mrs. F. G. Matkin, Mr. W. T. Straith, Q.C., Mrs. T. B. Lowe, Mrs. J. W. McCammon, Mr. Graham McCall.

REDEMPTIVE, CORRECTION AND WELFARE HOMES

Statistics for 1962

General Statistics

Number in the Home	
January 1st	133
Number admitted during	
the year	355
Average age	16
Number of children born	202
Number temporarily sheltered	120
Number discharged	251

Nature of Cases

Maternity cases	253
Court cases	68
Emotionally disturbed under	
sixteen	130
Number mentally deficient ...	—

Occupations

Domestic servants	29
Teacher	24
Office workers	84
Waitresses	17
Students	247
Nurses and Nurses' Aid	12
Hairdressers	5
Factory workers	17
Others	7

Religion

Baptist	27
Church of England	51
Hebrew	3
Presbyterian	15
Roman Catholic	11
United Church	262
Other denominations	52
No Church affiliation	21

Nationality

Canadian	444
British	11
United States	1
European Countries	11

Results

Making Professions of Faith .	2
Restored to parents	258
Sent to safe positions	27
Marriages in the Home	—
Left of own accord	16
Transferred to other homes ..	41
Others	2

SUPERINTENDENTS REPORTS

REDEMPTIVE AND WELFARE HOMES

THE MARITIME HOME FOR GIRLS, TRURO, N.S.

Another year has passed in which the Maritime Home for Girls was again given the privilege of helping young girls find a new way of life—to know God and serve others. For this privilege we do thank our God.

Twenty-six new girls were admitted to the Home. Some, so bitter and rebellious, some perhaps not so bitter, but with each very real problems of their own. Difficult? Yes, many, many hours are spent in prayer on behalf of these girls, but what joy and happiness one experiences in seeing these faces gradually change and glow with the joy of living. Never any set backs? Oh, yes, indeed—but as each girl more and more comes to know Him, who is able to keep them from falling, so the change becomes permanent. How one wishes for words to express the greatness of Our Wonderful God.

During the year there were twenty-eight girls released, twenty-six returning to their homes, two transferred to Coverdale, N.B. Please pray with us that these girls will keep close to their Heavenly Father.

Christmas leave, of five days was again granted the Button girls, sixteen being allowed to go home or to friends this year.

By the kindness of the Kinsmen Club, our girls were allowed to use the pool in Victoria Park, six days a week—one hour at a time.

The Girls' Choir continues to sing at various gatherings.

Again we spent a wonderful Christmas day. It is so heart warming to see the girls writing their parents and friends and telling them of the very happy day they spent—many telling us it was the happiest Christmas they had ever had. Throughout all the merriment and excitement I can sincerely say that the true meaning of Christmas was not forgotten.

I was privileged to attend a conference during 1962—at Vineland, Ontario. This was very helpful.

Apart from colds, the health of the girls and staff has been very good.

Regular Courses are still carried on—Academic studies up to Grade XI inclusive, Cooking, Sewing, Laundry, Housekeeping, Home Nursing and Typing. Every attempt is made to meet the Spiritual needs of the girls. A fifteen minute period, where Scripture Verses are memorized, followed by a short worship service in the morning and a hymn and prayer at night before retiring. Church and Sunday School are attended each Sunday.

To operate a Home such as ours takes money, and we are very much in need of financial assistance. During the year a great deal of work was done both inside and out. The eaves, window casing, and trim were repaired and painted on all the buildings; the roof was repaired on one building.

A committee from the Welfare Department of the Government of Nova Scotia was invited to inspect our Home and submit any recommendations they might have to better the work here. A Committee of three spent three days with us, and later a report was submitted—this is under consideration at the present time by the Executive of the Board of Governors of our Home.

Our very sincere thanks to all who have helped, both materially and spiritually.

(MISS) VERA E. ROBB, *Superintendent.*

INTERPROVINCIAL HOME FOR YOUNG WOMEN, RIVERVIEW, N.B.

1962 has been a busy year. We started with 14 girls in residence, 11 were admitted and 10 were released leaving 15 in residence at the end of the year. A total of 25 girls were cared for in the year, and many of these girls had problems which necessitated much time being spent with them.

Our usual training in domestic and craft work has been given by the staff. We regret that Miss Stannard had to leave for health reasons. We miss her and her Bible Study classes and we hope that she will soon be sufficiently recovered to start these again. Child Welfare and Nursing classes have been given by Mrs. Stuart MacLaren. Mrs. Buchanan continues her weekly singing, an evening we all look forward to.

The Sale of Work was held in June and it was one of the few fine days of the summer, a large number of people came, the girls, acting as guides showed them over the Home and answered questions about the work we are doing.

Church has been attended each Sunday and services have been held regularly in the Chapel. Bible study classes are held each week and we start each day with a short devotional period in the Chapel. These Services are so necessary as the girls today seem to have little or no knowledge of our Lord and that is largely responsible for the "don't care" attitude of so many of them.

Many letters were received at Christmas from former residents bringing news of weddings, photos of babies and general news of interest and thanks for the help received from the staff of the Home. It is good to know that the girls are doing well and that the Home is achieving the purpose for which it was built.

We thank the Ladies' Auxiliary for their help, including the provision of birthday parcels, school books, a summer picnic and a Christmas party. We are grateful to the Soroptomists for a party and Christmas dinner, to the Lounsbury Co. for a turkey and to many friends for clothing and various gifts.

I thank the staff for their faithful work, the Executive for their unfailing kindness and help, and God for letting us work together.

(MRS.) PHILLIS WARWICK, *Superintendent*.

CEDARVALE SCHOOL FOR GIRLS, GEORGETOWN, ONT.

In 1962 we provided care for twenty-seven girls from ten different Children's Aid Societies in Ontario. Our children have been greatly deprived in life and have emotional needs that call for a great deal of patient care, understanding and love. Here the girls spend a period of group living to enable them to go on to foster homes, or in rare cases to return to their own families. Some go on to other group settings.

We try to make living here as much like home as possible for a period of from one to three years. Our modern classroom is under a fully qualified teacher who is supervised by the Halton County School Inspector.

We encourage our girls to attend church groups, "Y" Gym classes, ice skating, concerts and special gatherings. Some are able to participate far more easily than others but it is important that they become as much a part of the community as possible.

Plans are made for each girl to have some time away in the summer. Sometimes it is with relatives or friends, most often at an organized camp. We were proud to have three of our girls act as Junior Counsellors at the Brampton "Y" Day Camp at Heart Lake in July. They attended training session in preparation for this work. Our oldest girl is a "Y" Junior Leader in the winter gym program. Outings this year for most of the girls included visits to Storybook Gardens in London, Toronto Island, the C.N.E., the Industrial Show and Fall Fair here in Georgetown.

This has been a year when we have been taking a good look at ourselves in an effort to discover how best we can serve the community. As part of this search a dinner was held at the school in June to gather people concerned with the care of children. Miss Bessie Touzel, Executive Director of the Ontario Welfare Council was our speaker and she gave us new insights and led us to a deeper understanding of child welfare today. Many other meetings have been held to ascertain ways in which the work at Cedarvale School can be improved. The Board is earnestly seeking answers to many questions and it is a great challenge to the church to venture into specialized child care to meet the needs of the modern age.

(MRS.) PHYLLIS STOBIE, *Director*.

EARLSCOURT CHILDREN'S HOME, TORONTO, ONTARIO

It is hard to believe that another year has rolled around and it is again time to review the accomplishments of the past twelve months. We stand on the pinnacle and look back at so much that has happened, so many gains that have been made in the lives of individual children in our Home—things that in themselves would seem unimportant, but things in the life of the child which make the difference between a cluttered, directionless existence and a contented and challenging way of life.

We have admitted twelve children to the Home during the year. These dozen boys and girls are all from broken homes, all with special needs because of unbelievable experiences.

When a child is to be admitted to our Home a long preparation takes place. He comes and visits the Home a couple of times, sees where he will sleep and eat, meets his house-mother and spends an hour or so with me so that we can get to know each other, and so that he can learn what he may or may not do at Earls court. These visits are always arranged so that at the end of the visit the children come in from school and the new child will see how our family is treated and absorb some of the warmth of the relationship that makes Earls court the comfortable and relaxed Home it is. The new child also sees that limits are set and that there are certain rules. It is only by being here when the children are around that anyone can get the feeling which is the magic of Earls court.

Between the time of admission and the time of discharge of course our real work is done. The minutes, hours, weeks, months and years at Earls court bring about a rebirth in the child. The daily contact with warm and understanding people, the working out of problems, the sensitivity to feelings regarding homes and parents, their friends and teachers, the encouragement to want to change, to become someone worthwhile, and to know themselves all bring about the rebirth.

During the year eight children have been discharged—three to other institutions. (These were boys who, we all felt, needed the experience of living with a man in the picture before going to normal family life.) One boy was adopted. Three children went to foster homes and one returned to his own home. These figures are the ones that really count. This is the measure of our success. We could just give you the figure—eight children left us—and leave it at that! But helping children to an adjustment so that they can live normal lives is the nub of our existence; this is what we are working toward from the day of the child's admission. We make a great event of leaving for this is the child's day of triumph. The staff and I have given much of our time, our skills, our very selves towards helping this child; and the child who came to us scared, unwanted and lonely has put much into it. He has been courageous, has accepted defeat again and again but now has emerged with an understanding of himself, a knowledge of truth and goodness, he has the warmth and security of being loved and most of all he has developed a capacity for loving and trusting others.

It takes a long time to prepare a child for his departure from Earls court. The new parents visit the Home and we get to know them. The child visits the foster home first for a meal, later for week-end visits and gradually gets to know his new parents and new surroundings. In the case of a child going to other group settings the same procedure is followed. The child does not leave us to go to strangers, but goes to someone he knows well. And of course it doesn't end there. We keep in touch with the child and he comes back for visits. It would hardly be fair to break a relationship of three or four years too suddenly. The child still needs the assurance that our love and interest are continuing.

When five year old Donnie was admitted last April I found him an appealing little boy who was most sensitive to the atmosphere of the Home and the feelings of others. He would climb on my knee, sigh and say "It's a sad day—isn't it?" and I would say perhaps he'd like to tell me what a sad day is and he'd say, "It's sad because you're not smiling." I would explain that I couldn't always be smiling and that sometimes I was just thinking. Then he'd say, "Think happy, and then you'll look happy." The other day he was spending some time with me and stood with his chin in his hands gazing out the window. I waited a while and then said "Are you thinking sad thoughts or just having a rest?" He ran over to me, and putting his hand on my cheeks, looked into my eyes and said, "Don't you know all my 'thinks' are nice these days? Don't you know that by now?" And I thought, "May all my children's 'thinks' be nice forevermore."

(Miss) DOROTHY MOORE, *Director*.

VICTOR HOME FOR GIRLS, TORONTO, ONTARIO

The Home has been filled to capacity at all times during 1962, with waiting lists of accepted applications usually extending about three months in advance.

There were 22 girls in residence January 1, 1962 and 112 were admitted during the year, making a total of 134. To these mothers, whose average age was 18½ years, were born 112 babies. All except a very small percentage of these babies were given in adoption through Children's Aid Societies.

United Church of Canada affiliation was claimed by 102 girls, four were Baptist, 12 belonged to the Church of England, six were Presbyterians, eight of other denominations and only two claimed no church connection.

Our Home Chaplain, Rev. H. Frid, comes at regular intervals to conduct Communion Services for the girls and, in 1962, we had the joy of receiving into Church membership, by profession of faith, one of the girls in our care. Each day immediately after breakfast, we gather in the Chapel for morning devotions, and on Sunday we have our own morning worship for which we usually have a guest speaker. We are deeply grateful to all of these speakers.

Almost fifty per cent of our girls are secondary school students for whom we have been able to provide tutors who come regularly to the Home. The girls, almost without exception, have done very well on their return to school. We owe a great debt of gratitude to the volunteer teachers and to the friends who come faithfully to supervise arts and crafts groups.

We call attention to the fact that this is "THE VICTOR HOME" for unwed mothers, 1102 Broadview Avenue, Toronto 6—not to be confused with the Fred Victor Mission on Queen St.

We of the staff take this opportunity to express our gratitude to the kind friends who generously remembered the Home at the Christmas season, and to ask for the Church's prayers on behalf of our girls, and ourselves, that we may follow God's guidance in our care of them.

(MRS. L. H.) NORMA E. DOERING, *Executive Director*.

CHURCH HOME FOR GIRLS, EAST ST. PAUL, MANITOBA

The Church Home for Girls is a Christian Home for unwed expectant mothers. It is operated under the auspices of the Manitoba Conference of The United Church of Canada, and the Anglican Church of Canada in the Diocese of Rupert's Land, with funds provided by these two churches and their organizations.

The Home is located about six miles from downtown Winnipeg, in four acres of well-treed land, away from the highway on the bank of the Red River. The new Home is under construction on the same property, and we look forward with great anticipation to the official opening, and moving into our "Home away from Home."

The Home is for girls who need privacy and quiet, in a concerned and friendly atmosphere, both until their babies are born, and until plans for the future can be completed.

There are daily devotions, and weekly Sunday worship conducted by visiting ministers. Meals are well balanced and well prepared. The girls share in the work of maintaining the Home and help with cleaning, meals and washing, etc., duties being assigned by the Housemother.

The staff consist of an Executive Secretary, a Housemother, and a Housekeeper. Counselling is available from a minister of the United Church and one from the Anglican Church, both of whom visit the Home each week. Social workers from the Children's Aid Society also visit. Classes in Christian Education are held once a week. A Public Health nurse helps with prenatal classes. Dr. McTavish, the house physician, comes regularly.

During the year 42 girls were admitted, and 38 babies were born at St. Boniface Hospital. There were 14,316 meals served.

We wish to express our thanks to the Women's Organizations and Service Clubs who sent gifts at Christmas time, also to the Women's Associations from Manitoba and Ontario who have been supporting the Home throughout the years.

We come to the close of a busy year, thankful for all the help God has given us in our difficulties and for many blessings received. We pray for His continued blessing upon the Home, and all who share in its work. May it be done worthily for Christ's sake.

(MRS.) VIOLET McMILLAN, *Executive Secretary*.

UNITED CHURCH LODGE FOR ALCOHOLICS, EDMONTON, ALTA.

During 1962 46 men were cared for at the Hostel.

A number of significant changes have taken place during the year including the appointment of a Night Supervisor, and a full-time cook who lives in.

For the past two months Reverend W. Lindsay-Stewart has been acting as Screening Officer for the Board; his screening procedure includes the Cornell Medical Index, Health Questionnaire, Application for Admission, the Personal Check List, and the M.M.P.I. These forms are to be used as part of the Research Program to aid in determining how the Hostel may be of assistance in the whole field of alcoholism.

All persons requesting admission to the Hostel are referred to Rev. Lindsay-Stewart for interview and acceptance, and determination of their capacity to profit from use of the Hostel.

All patients must be screened prior to admission.

Prior to admission the purpose and routine of the Hostel is explained to the patient who must assume financial responsibility for his stay while in residence. In the daily routine patients are expected to be up by 8.00 a.m.; the Hostel closes at 11.00 p.m. and patients are expected to go to bed or remain quiet after that hour.

A "duty roster" is prepared for household chores and each patient is required to care for his own room.

If it is found that a patient has been drinking he is discharged immediately. Patients may be re-admitted—at the discretion of Rev. Lindsay-Stewart—after a period of sobriety, or after leaving the Hostel for reasons other than a relapse.

Counselling for patients is handled by the Alcoholism Foundation in conjunction with Rev. Lindsay-Stewart. All patients are expected to attend lectures and/or Group Therapy sessions in the Alcoholism Foundation. An A.A. meeting is held in the Hostel once weekly. During the past year ministers of Edmonton Presbytery sat in on informal session with the men and, in

some instances, gave a brief talk and conducted discussion groups relating the Christian faith to the questions raised by the men.

Our liaison with Alcoholism Foundation has been excellent and I must make mention of the very effective assistance and advice that has been offered freely by Miss Effie Cuthbertson, one of the Counsellors from the Foundation.

Members of the Board of Directors have been divided into Committees to handle various aspects relative to administration of the Hostel. The Personnel Committee is at present seeking a replacement of the Director who resigned. There has been no shortage of applicants but it has been difficult to find an individual who can handle the tension that builds up in this kind of atmosphere, one who relates well to men and who can handle the administration procedures. The questions remain: Should the Director be a retarded alcoholic or a non-alcoholic? Should he be a minister or a layman?

New forms have been prepared including Medical Report, Application, Admission, and a form indicating the various levels of alcoholics who can be handled at the Hostel.

At the present time the Board is preparing Incorporation documents under The Friendly Societies Act of Alberta, and we hope to have this completed at our next meeting, with the consent of the Executive of General Council.

The Board is still attempting to negotiate the purchase of a house which will accommodate approximately 20 men. It has been suggested that from the therapy point of view, as well as from the financial aspect, that 20 is a more reasonable number.

(REV.) IAN MACMILLAN, *Chairman.*

UNITED CHURCH HOME FOR GIRLS, BURNABY, B.C.

One Mother writes us, "I have three other children to keep me busy through the coming months, but I have only one Susan. I leave her in your care and God's and ask you to watch over her for me and love her a little."

During the year 1962 The United Church of Canada through its Home for Girls in Burnaby gave care to 119 girls, eighteen in residence on January 1st, and 101 admitted through the year. While the average age was nineteen years, by far the greater number were eighteen with many sixteen- and seventeen-year-olds.

Fifty claimed affiliation with the United Church, fourteen with the Anglican, seven with no church, and the remainder with many other denominations including Roman Catholic, Jewish, Doukhobour, and Cabalarian Fraternal Organization.

Ninety infants were born, forty-three male and forty-seven female, including one set of twin girls. Thirteen babies were kept by their mothers, while the rest were placed for adoption under the guidance of the Social Case Worker provided by Vancouver Children's Aid Society.

The Maternity Clinic of the Out-Patients Department of the Vancouver General Hospital provides excellent care and hospital service to all but the few who choose to be attended by private physicians.

Sunday morning services are conducted by our chaplain. Morning devotions are conducted by a staff member assisted by two girls. For a period in the spring a Theology student and his wife visited the Home periodically to lead in discussions and assist with parties. This venture proved very popular and we hope it may be repeated.

Early in the year the Board of Control was successful in obtaining a grant from the Provincial Government for our educational needs and crafts program. A fully qualified high school teacher has been engaged and the work of the Correspondence students greatly accelerated.

We are grateful to the volunteers who have taken classes in clay modeling, sketching and other art forms, and to the hairdresser who cuts and styles hair for the girls and instructs in personal grooming.

The Board of Control has supervised the clearing of space and the planting of a lawn for a recreation spot in the wooded lot next to the Home property. Three picnic tables, two metal barbecues and six sun cots have been donated by friends.

The Board of Control continues to provide for a representative of the V.O.N. to visit the Home regularly to give instruction in pre- and post-natal care and exercises.

During the year the Women's Social Service Council was responsible for the redecorating of much of the Home. Congregations and church groups have been generous in their donations to our Home throughout the year. At Easter two hundred and fifty dozen eggs were received from the Sunday Schools in the greater Vancouver area. At Thanksgiving large quantities of fresh fruits and vegetables, canned goods and preserves were donated from congregations in this and valley areas. Interested groups throughout the Province have donated bedding, maternity wear and layettes.

Many church groups and individuals remembered us at Christmas with gifts of provisions for the Home and individual gifts to the girls. The Women's Social Service Council gave money for gifts for the girls.

We are grateful to all who by their prayers and gifts support us and co-operate to make the love of Christ a reality for those who seek it here.

(MRS.) ETHEL M. PACKHAM, *Superintendent.*

HOMES FOR SENIOR CITIZENS

THE AGNES PRATT HOME FOR SENIOR CITIZENS, ST. JOHN'S, NEWFOUNDLAND

The work at the Agnes Pratt Home has continued as usual during the past year. Each season has its own round of activity. We have had many comforting and happy experiences, but unfortunately sickness and death have brought their share of sadness.

At the beginning of the year we had 36 guests—6 male and 30 female. The number of persons taken care of during the year ending December 31, 1962, totalled 42. The number of deaths was seven. At the end of the year we had 35 guests. Numbered among the seven deaths were Rev. Stanley and Mrs. Williams, our beloved minister and his wife. Mr. Williams died on August 25, and Mrs. Williams on November 20. The spiritual needs of our guests were taken care of as in previous years. Rev. Dr. Burry, Chaplain to United Church institutions, assisted by the ministers of the various St. John's churches, conducted services and administered the sacrament at regular periods.

Groups from various young peoples' organizations delighted our guests with their singing, especially during Easter and Christmas.

We have a very active Ladies' Auxiliary whose membership is made up from the five United Churches in the city. The Auxiliary did a great deal for our guests by providing afternoon teas, car rides, birthday parties, etc. They were assisted in these activities by members of the U.C.W. Our big event was the "At Home and Sale of Work" which was held in September. Our guests work for this sale all through the winter months, and there is a keen interest in the handwork that is done.

Christmas was an enjoyable time for everybody. Gaily wrapped presents with holly and tree decorations gave our Home a real Christmas atmosphere.

Mr. Dougald Hobbs, who was one of our first guests, celebrated his 102nd birthday on November 20th. Considering his age he is in very good health.

Senator C. C. Pratt continues to display his interest in the Home. He has done a great deal by beautifying the grounds, paving the driveway and providing the Home with many luxuries, especially at Christmas. He is a frequent visitor to the Home and the guests love to see him come.

I would like to thank the staff for their faithful service, and the Board for their help and co-operation.

(MRS. D.) VIOLET M. EVELY, *Superintendent*.

TANTRAMAR HAVEN, SACKVILLE, N.B.

1962 was a very good year at Tantramar Haven. The Home has been filled to capacity and many improvements have been made. The John Raworth Memorial Cottage, completed in December 1961, was dedicated on June 9, 1962, by the President of the Maritime Conference. This is a four apartment building.

In December 1961, Mrs. Adelaide Carnwath, who had been a guest at the Home since 1955, died and left the Home a substantial sum in her will. A small cottage was paid for from this bequest and is now known as "Carnwath Memorial Cottage". It was dedicated by the President of Conference on June 9th.

The theological students at Mount Allison provide Services of Worship every Sunday. The Session of the Sackville United Church administer the Sacrament of the Lord's Supper regularly and arrange for transportation to the church. Many church groups from Sackville and Amherst arrange for the entertainment of the guests.

I am grateful to the Board of Trustees who do everything they can to make the guests comfortable. A caretaker was added to the staff in September and this has been a great blessing. I am thankful also for an excellent staff.

(MRS. J.) CHARLOTTE RAWORTH, *Superintendent*.

UNITED CHURCH "DUNEDIN" HOME FOR ELDERLY LADIES, MONTREAL WEST, QUE.

The largest number of guests during 1962 was twenty-five. An active Women's Auxiliary under the capable leadership of Mrs. R. W. Robertson has done much to add to the comforts and pleasures of our residents. The members of Montreal West United Church are kind and thoughtful to the residents. Each Sunday, transportation is provided for those wishing to attend the morning service. We are grateful to Rev. K. J. W. Murray who has arranged for a monthly mid-week service to be taken by a minister. Gifts of money and useful articles, fruit, vegetables, plants, and magazines have been received. New light fixtures for both dining rooms and a new carpet for the stairs were purchased with the money from the Auxiliary's sale and tea. Our garden earned many compliments and provided much enjoyment. A great deal of credit goes to Mrs. Stevenson, one of our residents.

Repairs were done to the outside woodwork, the roof was renewed, and blocked sewer pipes taken up. The hot water pipes in the annex will have to be replaced.

The festive season was most enjoyable. We were well remembered with gifts and entertainment. Six parties were provided and one group drove us around the city to see the lights, then to their carol service followed by refreshments. I extend sincere thanks to the Board of Directors, the Ladies' Auxiliary, and the United Churches in the city for their thoughtful consideration and support.

(MRS.) MARION PETTES, *Superintendent*.

GRIFFITH-McCONNELL HOME, COTE ST. LUC, MONTREAL, QUE.

The Griffith-McConnell Home for Elderly People was officially opened on May 15th, 1961. Since then we have had a total of 176 admissions—47 in 1962. On December 31st, 1962, we had 129 residents. Two of our residents passed away while residing in the Home and eleven others shortly after discharge. Mid-week devotional services were held every second Wednesday under the direction of the Rev. Kenneth Murray. Communion Services were held at Easter and Christmas. The Auxiliary under the leadership of Mrs. R. Robertson was especially helpful. Their activities included the opening of a Tuck Shop, Shampoo Room and Birthday Corner, providing entertainment for our residents, and holding a successful Bazaar. Mrs. N. Sinfield comes to the Home once a week and reads to some of our residents with failing eyesight. An important event took place on November 21st, 1962, when the Rev. Callum Thompson laid the cornerstone for the Griffith-McConnell Infirmary. The opening of the Infirmary is expected to take place this coming Spring, and this should provide a valuable service. The Christmas Service was an especially happy time with an enjoyable programme of entertainment being provided by the residents. 1962 was the first complete year of operation for the Griffith-McConnell Home and I am most grateful to the Board of Directors and the Auxiliary for the generous support and help they gave.

(MISS) E. DONALDA CAMPBELL, *Superintendent*.

INA GRAFTON GAGE HOME, TORONTO, ONT.

Our Home has accommodation for fifty-one elderly ladies. We began the year filled to capacity and ended the same way. The average age was a little under eighty-two years. There were sixty-two cared for during the year, there were eleven vacancies and eleven admissions. Three were transferred to Nursing Homes, three went to live with friends and five passed on to their Eternal Rest. Religious services were held each week except during the summer months, four communion services were observed and the World Day of Prayer. "The Word and the Way" is being studied by quite a number of our ladies, the study being conducted by our local minister, Rev. J. V. Clarke. Our guests are active for their age, taking long walks, going shopping and working in different organizations. They are most happy when doing charitable work, such as sewing and knitting for the Children's Aid and other organizations. They also collected old jewelry, used Christmas wrapping paper, nylons and postage stamps as a missionary project.

Open House was held in May when a large number visited our Home. We also had a sale of work at this time, most of the articles having been made by our ladies. Three bus tours were sponsored by the Auxiliary and Board of Directors. At Christmas we have many activities and our Home is beautifully decorated. A week before Christmas we have our Christmas Dinner and Party, so the ladies may be with their friends on Christmas Day. This year the guests did not exchange gifts as usual but gave the price of their gift to a fund which, along with some knitting, was taken to Fred Victor Mission.

We are thankful to the Auxiliary, the Board of Directors, the various committees and many friends for their help, also to the staff for their services.

As we enter 1963, we put our hand into the hand of God, that shall be better than a light and safer than the known way.

(MISS) ESTHER G. HARDING, *Superintendent*.

J. LAVELL SMITH HOME, TORONTO, ONT.

1962 was an exciting year for J. Lavell Smith Homes for Senior Citizens. The most important event was the purchase of another Home at 33 High Park Gardens, which has been in operation since June 1st. At the beginning of the year there were 11 residents at 2 Bellwoods Park, and at the end there were 12. A total of 12 were cared for during the year. There are no vacancies at present. The average age of the residents is 82. At 33 High Park Gardens there are 17 residents, with shared accommodation vacant for two. There were 23 cared for during the six months. Of those who have not remained at the Home, some are in Nursing Homes, and some with their families, as they needed care which we are not equipped to give. The average age of the residents is 83. The residents keep busy entertaining their families and friends, visiting, attending the churches of their choice and spending many summer hours on the spacious lawns, or in nearby High Park. There is a devotional hour every Wednesday evening at both Homes, conducted by ministers from nearby churches, some members of the Board, and interested friends. The residents look forward eagerly to these hours. Extensive renovations were necessary at 33 High Park Gardens to meet fire regulations; and at 2 Bellwoods Park the three bathrooms have been remodelled, and the front hall and some bedrooms newly decorated. The Women's Auxiliary, under the chairmanship of Mrs. Herman Belfry, has proved to be a tower of strength. They sponsored the Opening Tea at High Park Gardens. For the new Home they have provided a

piano, 16 beds, mattresses and covers, washing machine, freezer, stove for the main kitchen, china, cutlery, table-cloth, etc., and other gifts from individual members. They had one bedroom at Bellwoods Park decorated. Monthly visits by Auxiliary members have been arranged for both Homes. Gifts of useful articles and money continue to be received from interested friends and churches—one of which was \$1,000.00 from Mr. W. L. Somerville, for the installing at High Park Gardens of a Crafts Room in memory of his late wife.

Christmas Day was bright and gay, and the usual turkey dinner was served at both Homes. During the Christmas season various groups put up decorations, held parties, took guests on drives and provided refreshments and gifts.

To everyone who has so generously given of time, talents and money, to make life in the Homes happier and more comfortable for these aged folk, the Board of Management says a grateful "thank you and God bless you."

(MISS) VERONA GUTHRIE, *Secretary*.

HILLCREST LODGE, ORILLIA, ONT.

Hillcrest Lodge is situated on a large lot at the corner of Cedar and Matghedash Streets, not far from the famous Couchiching Park, in Orillia, Ont. This lovely old home began as a large family home, surrounded by beautiful trees, flowers and shrubs, with a large garden at the back. It served its families well, then it became a private hospital, where many of Orillia's citizens were born. Now in its beautiful quiet setting, it accommodates thirteen senior ladies and a staff of three. Our guests love this corner. It is quiet yet has enough activity to keep them interested. The town bus stops at the end of our block. The little corner store is there too, and you know that little old ladies love to do a bit of buying. The Post Office Department put a mail box right at our corner, so our ladies can pop out with their mail any time they wish. We had ten residents at the beginning of 1962 and have cared for 16 during the year. We now have thirteen, which is our capacity. These ladies range in age from 68 to 92. All take a keen interest in the activities of the Lodge, and our television set is still a popular entertainer.

Christmas is the happiest time of the year, not only for children but for our senior citizens. One big occasion is when the Christmas tree is put up and decorated by the Beta Sigma Phi.

Christmas Eve was made bright by Mrs. Harvie, a nurse from Jamaica, Mrs. Long, Rev. Wilson and the Coldwater junior choir.

Our Christmas dinner is like the kind you have at home, turkey with all the trimmings and plum pudding.

We are grateful for the hampers of jam, jelly, and canned goods, boxes of cookies, candy, and fruit, wrapped gifts, flowers and donations of money which we receive at Christmas.

I extend my sincere thanks to our local Board, to the ministers who come each week for a word of prayer and a message to renew our faith, to the couples' club who take our guests to and from church each Sunday, to the ladies who take our guests for lovely drives, and to those who have shared their travels by showing their pictures.

Our guests feel the security of a church home. It is a most desirable place to spend their sunset days, well fed and cared for in quiet, peaceful surroundings, knowing that:

God ever cares! Not only in life's summer,
When skies are bright and days are long and glad;
He cares as much when life is draped in winter,
And heart doth feel bereft, and lone, and sad.

God ever cares! and time can never change him,
His nature is to care, and love, and bless;
And drearest, darkest, emptiest days afford Him
But means to make more sweet his own caress.

(MRS.) A. M. HOLLIDAY, *Superintendent*.

NORTHDALE MANOR, NEW LISKEARD, ONTARIO

Northdale Manor is now well into its seventh year. In January 1962 we were filled to capacity with 18 women and 16 men in residence and one bed reserved for one of our men's wives who was in hospital. The residents range in age from 71 to 95. We have had a minimum of sickness, for which we are very thankful. There were five removals—two by death, one to a D.V.A. Home and two to hospital. The men who are able have been active in the gardens, taking a real pleasure in planting and caring for their own flower beds. Our ladies enjoy the life of the Home. A few assist with clearing up after the meals. Some are still able to knit and crochet, and get great pleasure in preparing articles for sale at our "Open House". This event was attended by more than one hundred guests. Some decorating was done during the year and a few repairs were made. The hall on second floor, two bedrooms and a small living-room were newly painted. Part of the front porch was newly roofed, a new ceiling was put in and painted, and a cement platform and step were made at the side door of the garage.

Clergymen and laymen from the Ministerial Association conducted worship services every Sunday afternoon. Communion was served four times during the year. These services are deeply appreciated by the residents who join heartily in the singing and responses. Several United Church Women's Groups brought their programs to the Manor and entertained our residents, served refreshments and toured the Manor. Christmas season was a festive time when various groups brought their programs and entertained with vesper services, carol singing and the Christmas story. Everyone enjoyed the usual turkey dinner. The United Church Women in the three presbyteries gave generous gifts of money. Mr. Newman showed bi-monthly movies.

I wish to express my sincere thanks to the chairman and members of the Board for their support, and to the staff for their co-operation and interest. It has been a year in which to be thankful for the many opportunities given to us to grow in faith, for the increasing consciousness that the wisdom and strength needed for the daily task comes from a source far wiser and stronger than our own, and for the knowledge that we are never called upon to stand alone but are ever mindful of the guiding and supporting love of God.

(MRS.) ERISSA COOTE, *Superintendent.*

THE NIAGARA INA GRAPTON GAGE HOME, ST. CATHARINES, ONT.

The site for our Home was a wise choice. It is in the centre of a fruit orchard in the heart of the Niagara Peninsula, within 20 minutes of Niagara Falls and the Welland Canal. This brings us in contact with visitors from all parts of the world. It is with pride that we show our residence and tell of its life.

Each season brings its beauties and blessings; in spring, blossoms; in summer, fruit of field, vine and tree; in autumn, brilliant foliage; in winter the warmth and affection of the citizens of St. Catharines whose interest and assistance have been unlimited.

We have received applications from Newfoundland to British Columbia and from North Bay to Tennessee.

Ninety-five senior citizens have resided here since 1959. As of December 1962 we have forty in residence.

Our residents are happy people, each one of whom is here because he or she has made the decision to live here. We have two who write excellent poetry, two artists who now have time and opportunity to develop their talent, two retired ministers who add to the life of the home. Three women who give book reviews. Several make their own clothes.

We believe that reasonable activity insures sound mental and physical health and we promote the greatest possible participation in resident activities, games nights, singsongs, Hallowe'en parties, picnics, teas, blossom drives, Church attendance and shopping sprees.

The Board participated in a picnic at Niagara Falls and in a Christmas party. Thanksgiving, Christmas, the New Year and birthdays were appropriately observed. In May we had an Open House with 375 visitors. 24 groups have held meetings at the Home.

We have family worship daily at the breakfast table. Rev. Walter Davis conducts a weekly devotional service and quarterly communion.

The U.C.W. of Stoney Creek presented us with a communion tray in memory of Mrs. Leslie Jones. Additional appointments for the communion table and Hymnaries were presented by the residents in memory of Mrs. Vesta Welsh, Mr. George Fraser and Mrs. Meeta Teeple. Gifts of flowers, fruit and vegetables have continued to pour in from groups in the Niagara Presbytery.

A group of 20 High School boys of the Sigma Hi Y Club of the Y.M.C.A. have adopted our Home as their special project for 1963, and have agreed to give a day's work when needed.

All of this help is greatly appreciated.

(MRS. H. LINCOLN) KATHERINE BRACE, *Superintendent.*

ST. ANDREW'S SENIOR CITIZENS HOMES, WINNIPEG, MAN.

St. Andrew's Senior Citizens Housing consists of 5 units for couples, located on Sherbrook and Elgin Streets; and 12 single units and one couple-unit located on Ross Avenue. Two men and 10 women are resident in the single units, with the project leadership given by the Rev. J. G. and Mrs. Bitcon.

A few vacancies occurred during 1962, but these were speedily filled. The waiting list is a long one, suggesting the continuing need for this type of accommodation at the heart of the city.

The attached financial statement indicates that the necessary maintenance work on the units was undertaken and covered by revenues and reserves. Moreover, rent revenues are adequate to pay a land rental that is equal to the city's normal tax rate on such real estate.

The year's experience with the housing units suggests once again that there is a continuing need for this kind of housing in the core city area. It is still our hope that eventually we will be able to provide additions to the senior citizens housing stock in our parish area.

C. H. FORSYTH, *Chairman.*

OSBORNE HOME, NEEPAWA, MAN.

Again it is my privilege to submit the annual Osborne Home Report. On November 1st an extra room on the top floor became available and is now occupied, bringing the total number of guests in residence to 26. There are 29 residents in the housing Units. Both residence and units are filled to capacity and we have a long waiting list.

Two guests passed away in 1962 and another guest was removed to a nursing home. At present we have four of the original guests in residence; all are remarkably well considering their great ages. Our people are all able to enjoy their meals and a limited amount of activity. Each guest follows his own way of life, spending his time in the way he finds most enjoyable and satisfactory. Our ladies made a wonderful contribution to the home in assisting with clearing tables and drying dishes, as well as helping with fruit preparation for canning, when necessary. They do a great deal of sewing and knitting for Red Cross and Hospital aid, for local welfare and for their grandchildren and friends.

A section of the residence is decorated each spring, but no major changes or alterations were done this year.

The Ministerial Association continue to conduct mid-weekly services in the Home. Our own minister, Rev. Earl McDonald, conducts Holy Communion quarterly.

The men of our Church never fail to send cars to take our people to and from Church services. This is a dependable service which is much appreciated.

We are grateful to the ladies of our Church for their assistance with the Annual "At Home" and tea. The September tea was a greater task than usual as we combined the Dedication Service for the new development and the Annual At Home.

The Western Division AOTS from Strathclair made their annual visit, held a service and presented musical numbers on August 26th. This group presented us with our television and have serviced it when necessary.

We were entertained at Christmas time by carol singers from different Churches and with a party and program by our Administration Board.

Women's Organizations throughout Manitoba Conference have abundantly showered us with pantry supplies, treats and Christmas gifts for everyone as well as linens and household equipment. Service Clubs and individuals continue to remember us generously, and to these loyal friends we extend sincere thanks.

Guests and staff of Osborne Home wish to thank the Board of Evangelism and Social Service for their continued interest and support in our work.

MRS. W. A. CATHREA, *Superintendent.*

INA GRAFTON GAGE HOME, MOOSE JAW, SASK.

Our Home sees to the needs of 50 elderly ladies. In the past year of 1962, we have had a few vacancies, but as the fall rolled around, the vacancies soon were filled up. We lost one lady by death, and seven ladies were placed in various homes, where their needs would be taken care of. We try and run our Home on the basis of "a Home away from Home". The ladies keep busy through the year by doing a lot of handiwork, which they sell at our annual "Tea and Bazaar", which is held in the fall in September. This last sale of work in September they realized the sum of \$230.10 with which they will be buying something for the Home. They have birthday parties each month, usually with a small program. Every Wednesday afternoon we have church services in the Home, each Sunday evening the ladies gather in the dining room and sing hymns. We have opened a small recreation room in the basement, which we hope the ladies will make use of. They can take their friends down there, and entertain them if they so desire. The donations to the Home this Christmas were very numerous and generous. Two of our gifts were a 75-cup coffee maker and a record player. They were entertained by various Church and social groups with programs and carol singing. Our W.A. to Ina Grafton Gage Home have been very generous in keeping our needs for the Home well supplied. They held their annual Christmas dinner with a gift for each lady. In addition to our Ina Grafton Gage Home we are proud to say that we have Grafton Manor for couples, which consists of two units and 13 suites. And also Don McNiven Manor, one unit of 12 suites for single people. This last project was opened for occupancy the first week of October 1962. Closing my short summary of our work for 1962, I would like to extend my sincere "Thanks" to the Board of Directors of Ina Grafton Gage Home, who have been very co-operative with me in the past year. Also to my staff a Thank You. May God bless one and all. And give them strength to continue their wonderful work.

(MRS.) MARY HULY, *Superintendent.*

OLIVER LODGE, SASKATOON, SASK.

On January 1, 1962, we had 67 guests and on December 31, 1962, we had 54 guests. Seven of our guests were called by death, five went to nursing homes, one went to the Provincial Hospital. Short time accommodation was given to six guests. 13 guests left the Lodge for various reasons (the above six are not included). 15 guests came into the Lodge on a permanent basis. The new Lodge has accommodation for 56 guests—48 private rooms—4 rooms sharing. The average age is 83 years.

On July 20, 1962, forty-nine guests from what is now called the old Lodge, moved into the new Oliver Lodge. On that morning, the Rev. Benson Summers, Chaplain of the Lodge, came and had breakfast with the guests, and conducted a short prayer service, following which, the forty-nine old timers, most of them Saskatchewan pioneers, pulled up stakes once more and moved to the New Lodge. Thus the buildings which had provided a good haven, for many of our pioneer citizens, for thirteen years, were left behind and the threshold of the new Lodge was crossed.

September 26th, Opening Day, was a gala occasion. More than one thousand visited the Lodge. Rev. Stewart W. Anderson, Vice-Chairman of the Board of Directors, was the Master of Ceremonies. Mr. John Morrison, Chairman of the Board since its inception, presented the keys of the new building to Rev. H. R. Lane. Dr. Lane, Associate Secretary of the Board of Evangelism and Social Service, accepted them in the name of The United Church of Canada, and in turn gave them to the Superintendent, Mrs. J. D. Lewin.

The Ladies' Auxiliary held their tea, bazaar and pantry shower the same day.

Three of the Knox United Church women were instrumental in organizing all the United Church women in the Lodge, who were not identified with any church in the city. Mrs. A. G. S. Edworthy is Captain of this enthusiastic Unit.

The Ladies' Auxiliary have provided materials for a number of handicraft projects. Quilting, and making dressings for the V.O.N. are still popular. Nine quilts were made for the Lodge. A large bale of used and knitted clothing was packed for Korea.

December is always a gala month. The Ladies' Auxiliary entertained at the Birthday party and Christmas party, when every guest received a gift. Various church groups and other organizations brought entertainment, treats and gifts to the Lodge.

A number of citizens invited some of our guests to share their Christmas festivities in their homes.

I express my appreciation for the thoughtful consideration and loyal support of the Board of Directors. I find the co-operation of an active Ladies' Auxiliary has been a very fine and rewarding experience. I pay tribute to a loyal and efficient staff.

(MRS. J. D.) RUBY MAY LEWIN, *Superintendent.*

RUNDLE LODGE, CALGARY, ALBERTA

Again during the year 1962 we had many changes among our guests. At the end of the year we had 47 guests, having admitted 32 during the year. All are in reasonably good health, considering their advanced years. This year again the Rotary Club has been most kind in taking all who were able to go on a tour of the city during the summer to visit the gardens and during the Christmas season to see the lights and decorations. As this city is rapidly expanding these tours get longer each year and are deeply appreciated by all the guests.

Each Wednesday a devotional service is led by a minister of one of the city churches and through the year four communion services are held. For the first part of the year Rev. D. O. Reece and now our new chaplain, Rev. D. Littlejohns, have looked after the spiritual needs of the guests and all services are well attended.

On the last Friday of each month we have a birthday party for the guests who have had birthdays during the month, complete with individual birthday cakes and presents, and all in attendance sing Happy Birthday. All the guests look forward to "Their Day". Each birthday party is followed by an evening's entertainment in our lounge provided by the church of the month.

The Happy Hearts bazaar once again was a very successful affair with over 300 people in attendance during the afternoon. The proceeds exceeded \$750.00 and donations of \$32.00 and \$50.00 were sent to the World's Day Prayer and Calgary Welcome Centre respectively. Mrs. Ross, the superintendent of the Lodge, was elected President of the Happy Hearts Club for 1963.

Christmas, as usual, was a busy and a happy time. Church choirs, young peoples' groups, C.G.I.T., and private parties provided us with many wonderful evenings of entertainment. Christmas dinner was held in the dining room and gifts were presented to the staff by the Board of Directors and by the guests. Each guest also received the usual anonymous donation of \$5.00.

During the Christmas dinner the Treasurer of the Happy Hearts Club presented a cheque for \$650.00 to the Chairman of the Board of Directors suggesting in detail how it should be spent.

May I express my sincere appreciation for the wonderful co-operation, thoughtful consideration and loyal support of the Board of Directors, the auxiliary, the staff, and all the many friends of Rundle Lodge.

(MRS. C. D.) SADIE M. ROSS, *Superintendent.*

THE AGNES FORBES LODGE, FORT SASKATCHEWAN, ALBERTA

Since writing my last report on the Agnes Forbes Lodge very few changes have been made in the Home.

Fifteen guests are now in residence. Two women left during the year, one due to a death in her immediate family, the other a little ninety-three-year-old lady in failing health who is now situated very near her family.

Again many inquiries were made for elderly people who require nursing care, which is not provided for in our Lodge.

We have a very fine congenial group of women. The oldest member is ninety-three, still in good health and has a wonderful memory. Seven are in the eighties, six in their seventies and one sixty-nine. One eighty-seven-year woman has called the Lodge (home) for twelve and a half years.

The festive season was again an enjoyable time at the Lodge. We appreciate the interest of many groups and individuals in providing entertainment and the many gifts of flowers, T.V. tables, fresh fruits, jams, jellies, candy and fruit cake. The ladies were the recipients of some very nice personal gifts. Two U.C.W. groups sent generous cheques to be used for Christmas treats.

Cars are available whenever any of the women want to attend Sunday services. For the ones unable to go our minister, Rev. P. Ream continues to bring a spiritual message to the home every Sunday evening, an occasion which we look forward to and are grateful for.

During the summer and fall our family enjoyed the usual annual outings, a drive to the city of Edmonton by Walter Callow coach and luncheon served by a U.C.W. group, our local W.I. grandmothers tea, Rebecca senior citizens dinner, a trip to the country and luncheon served in one of the homes. To finish the year's social activities an Edmonton C.G.I.T. group extended an invitation to their vesper service, served tea and presented a gift to each one. The school Christmas concert and tea was again a happy occasion.

On June 10th another successful open house was held at the Lodge, approximately 165 guests visiting the home. Arrangements of tea tables, food, flowers, etc., were efficiently taken care of by U.C.W. groups from Edmonton and our local U.C.W.

A good supply of vegetables for the summer was available this year from a productive garden and over 200 quarts of vegetables and pickles were canned or frozen for winter use.

I extend sincere thanks to the guests, Board of Management and staff for their fine co-operation.

(MRS.) GRACE DUNDAS, *Superintendent*.

THE FAIR HAVEN HOME NO. I, BURNABY B.C.

The first of June, 1962, I had the honor of becoming Matron of the Fair Haven Home in Burnaby. I feel very happy and honored in being appointed to this work with the senior citizens.

We have had a very happy and busy year. There are 161 persons altogether, 55 in the main residence—remainder in cottages and light housekeeping units, and during the year there were seven deaths and four removed to rest homes. This is a very low percentage considering the ages of so many of our people.

Due to the good work of Mrs. Keith Nettleton, program chairman, we have had evening services every Sunday, also very good programs semi-monthly. We are grateful to the ministers and laymen who gave so freely of their time to be with us for Sunday worship services.

In March we held the World Day of Prayer. This was very well attended and \$61.00 was taken in collection. Also in March the residents' auxiliary held their annual bazaar, with a net result of \$849.18 added to the treasury. Most of this amount was donated to pay for new dining room furniture in a pretty tangerine shade with gold trim.

New furniture was also purchased by the management committee for the matron's suite and for the staff rooms, all adding to the comfort of the staff. Twelve new mattresses were purchased to replace badly worn ones.

During the year we had five bus trips. One of these was to Qualicum Beach. As this was the first trip by water it was much appreciated by the residents. We had our annual trip to Chilliwack where a very delicious dinner was served. Two bus loads took the trip and returned laden with jars of fruit and pickles, and fresh vegetables.

We had a very active and happy Christmas season, starting on the 16th of December, with never a dull evening through the next two weeks. The Senior Citizens' W.A. gave their annual Christmas party with a box of cookies to each resident at the Home. A Christmas supper was shared by the Management Committee members and their wives or husbands and the staff, followed by a sing-song in the Assembly hall. During the evening our residents' own choir sang for the visitors.

It is a privilege for me to express to the Board members the thanks of the residents and staff for all the help and happiness you have given us during the year 1962, and we wish you all health and happiness in the coming year.

(MRS.) ANN WALLACE, *Matron*.

THE FAIR HAVEN HOME NO. II, VANCOUVER, B.C.

This year has given us confirmation that the faith and vision of our Directors, the faith and hope of our guests, and the faith, hard work, and unfailing kindness of our staff COULD make of The Fair Haven-Vancouver a real "Home", in the truest sense. Here, during 1962, eighty senior citizens have found friendship, companionship, creature comforts (a pleasant single room, and good food), interesting and varied entertainment, and freedom from financial worry. Here they have learned tolerance, and the kindness and happiness of Christian fellowship. They have drawn closer to each other through sickness and death. They have built up loyalties, and a warmer and closer relationship with their loved ones. They have become more thoughtful of others, more kindly, more unselfish—all the attributes needed to become a part of happy, group living.

We have had complete occupancy — sixty-seven guests — during the past year, and at the present time we have a lengthy waiting list of men and women. We have had many minor illnesses among our guests, and thirteen more serious cases which necessitated hospitalization and eventual removal. But, by and large, it has been a comparatively healthy and happy year for us all, guests and staff alike. We have had many staff changes, due in most part to the fact that many of our staff are married, and have problems of homes and families. But we have been exceedingly fortunate to secure trained workers, kind and mature, whose competence, hard work, and understanding hearts have done much toward the success of our Home.

During the year we have been provided with wonderful entertainment by Church groups, A.O.T.S. groups, and by private individuals. These weekly movies, concerts, etc., have been an excellent type of therapy for our guests, and have kept them alert and interested. The daily morning prayer service, and the Sunday church service have been a source of comfort and Christian fellowship.

Our Women's Auxiliary has "grown up" in 1962 and has become a real force in our Home. Their successful Bazaar in September was an outstanding example of efficiency and co-operation. Through the generosity and kindness of our W.A. we have been provided with floor lamps for our Lounge area, new stage curtains in our Church and recreation hall, and emergency supplies to be used in case of illness.

Christmas, 1962, was a bright and festive time for us all. Our Home was gay with Christmas decorations and lights, and flowers and gifts. The Board of Management dinner, shared also by all our residents, was a happy occasion, and the party given by the Senior W.A. was most enjoyable.

Our beautiful new building is taking form, and it is hoped that by May, 1963, it will be ready for occupancy. It is an apartment-like structure, consisting of forty self-contained suites for single women. Built on the South-West corner of our land it will add much to the appearance of our present site. It will furnish low-rental housing to a slightly younger group of senior citizens than those presently housed in our Home.

During the past months of operation of our Home we have received much kindness from Church groups, A.O.T.S. groups, and from private individuals. I am most grateful for their goodness and thought of us, and their very real friendship.

My sincere thanks to Mr. B. H. Peterson, Chairman of the Board of Management, for his unflinching help.

I am grateful to the Board of Management, and to the Directors of the Home for their co-operation and understanding.

My thanks to the Rev. Robert S. Christie for his interest and assistance, and special thanks to the Rev. Rupert Evans, whose weekly Church services in our Home has been a source of inspiration and guidance to us all.

MRS. GRACE HILL, *Matron*.

GORGE VIEW SOCIETY SENIOR CITIZENS' HOMES, VICTORIA, B.C.

The Society during 1962 planned and completed a third building containing eight self-contained suites for single persons, the demand for singles far exceeding that for married couples. The Society now owns three buildings, containing in all four suites for married couples and sixteen for single occupancy.

The future work of the Society in terms of expansion of living quarters depends to a great extent upon what funds are granted to it by the Board of Evangelism and Social Service and the Development Fund of the B.C. Conference, to which could be added bequests and donations and especially the valued assistance of U.C.W. groups in the Presbytery. Possibly a committee to contemplate long range planning could be an asset in the future projects of the Society.

Sewer and surface drainage from the new building was extended to Harriett Road and the black top road on the property was also extended to this north boundary of our property, the whole of which facing on Harriett Road now is serviced under local improvement regulations with sidewalk and gutter.

An attractive light standard now illuminates the front of all three buildings. Green lawn now surrounds building No. 3 and shrubs are installed in beds adjacent to each suite.

A cheque for \$1,000.00 was received prior to Christmas from Rt. Rev. Dr. Mutchmor for our Capital Account, and was suitably acknowledged. The Provincial Government again assisted us financially in 1962 to the extent of one third of the cost of the new building and we are grateful for their co-operation. Some financial assistance was received from a few U.C.W. Groups.

The Society ends the year with land and buildings valued at \$149,000.00, free of debt, a cash balance of \$3,281.83, accounts receivable of \$4,081.20, and two legacies which total \$5,000.00 shortly to accrue. Since the inception of our work as a Society we have operated without borrowing.

We all regret the sudden illness which incapacitated our good friend and fellow worker, Rev. "Bob" Christie, Associate Secretary of the Board of Evangelism and Social Service. We miss his cheerful visits and pray for his return in full health to his former active work.

As your president for 1962 I wish to thank most sincerely the entire membership of the Society and express my gratitude for its loyalty and zealous support in this the Master's work.

PAUL NAFTEL, *President*.

Catalogue of Literature

Order from

DISTRIBUTION SERVICES

The United Church of Canada, 85 St. Clair Ave. E.

Toronto 7, Ontario

or from

Literature Depots in Vancouver, Edmonton, Saskatoon, Winnipeg,

Halifax, St. John's

PRICES SUBJECT TO CHANGE WITHOUT NOTICE

"TELSTAR - TELL PEACE!" 38th Annual Report of the Board of Evangelism and Social Service, The United Church of Canada	50¢ per copy
---	--------------

EVANGELISM

Statement of Faith (Twenty-ninth large printing) General Council 1940	5¢ per copy
Highways of the Heart—A devotional book based on The Statement of Faith (Eighteenth large printing)	50¢ per copy
This Is Our Faith—An exposition of The Statement of Faith of The United Church of Canada (Thirteenth Printing), John Dow	\$1.50 per copy
Catechism, The United Church of Canada (745,000 copies printed to date)	5¢ per copy
A Companion to the Catechism, Arthur W. Lothead	50¢ per copy
Now You Have Accepted Christ	2¢ per copy
The Holy Habits of the Spiritual Life, G. Ernest Thomas.	20¢ per copy 6 for \$1.00
The Christian Gospel and Its Witness, J. R. Mutchmor....	25¢ per copy
The Church Faces the Challenge, Church of Scotland Commission on Communism	75¢ per copy
Planning for Evangelistic and Preaching Missions, W. G. Berry	10¢ per copy
This Incredible Thing—Evangelism (Saddlebag Series), W. G. Berry	\$1.00 per copy
Evangelism in the Local Congregation, W. G. Berry	10¢ per copy
Steps to Christian Commitment, Chas. Templeton	3¢ per copy
Steps to Christian Maturity, Chas. Templeton	3¢ per copy
Five Folders on the Christian Life	1¢ per copy
1. Witnessing	
2. Prayer	
3. Bible Reading	
4. Church Attendance	
5. Family Religion	
Plain Talk—A series of 12 broadcast talks at Eastertime, J. M. Finlay	15¢ per copy
Five Folders on Christian Doctrine	1¢ per copy
1. The Meaning of the Lord's Supper	
2. God's Word to Man	
3. What is a Protestant?	
4. The Meaning of Baptism	
5. The Ministry and the Layman	

VISITATION EVANGELISM

Visitation Evangelism Manual	10¢ per copy
Decision and Rededication Cards	50¢ per 100
Prospect and Assignment Cards	50¢ per 100
A Handbook of Evangelism for Laymen, Dawson C. Bryan	50¢ per copy

They Went Forth "Two by Two"—Turn-over Chart for Visitation—118 poster-size pages—Professionally prepared—Printed in two colors. The Chart covers four training sessions	\$15.00 per copy or Rental \$2.00
Six folders to be used with the Turn-over Chart in Visitation Evangelism—	3¢ per copy
1. Follow the Nine Steps to Effective Visiting	
2. Laymen Visit for Christ and His Church	
3. How Can I Handle Unusual Situations?	
4. Don't Stop Visiting	
5. How to Win a Family to Christ	
6. What Shall I Do Now?	
They Went Forth "Two by Two"—A Reproduction in booklet form of the Visitation Evangelism chart in color..	40¢ per copy 12 or more, 30¢ per copy
They Went Forth "Two by Two"—A reproduction on film of the Visitation Evangelism Chart	Rental only \$1.00 per showing
The Fishermen's Club. How it is formed, duties, programs, etc.	15¢ per copy 10 or more 10¢ per copy
Listen! God Speaks—An illustrated brochure for use in home visitation	15¢ per copy 8 for \$1.00
When Christians Call—A Manual for Lay Visitors, W. G. Berry	25¢ per copy

FRIENDSHIP EVANGELISM

Evangelism Through Friendship	10¢ per copy
Preparing for Evangelistic Visiting	5¢ per copy
So You're Going Friendship Calling	1¢ per copy
How To Be a Friendship Sponsor	1¢ per copy
Women and Evangelism, Manual for Women's Groups	5¢ per copy

LENTEN SERIES BOOKLETS

Come, Holy Spirit—The Lenten Booklet for 1963, R. J. D. Morris	25¢ per copy 5 for \$1.00
The Light Shines On—The Lenten Booklet for 1962, W. Fraser Munro	25¢ per copy 5 for \$1.00
The Crises of Life—The Lenten Booklet for 1961, J. R. Hord	25¢ per copy 5 for \$1.00
God and His People, The Renewal of the Church—The Lenten Booklet for 1960, A Leonard Griffith	25¢ per copy 5 for \$1.00
You and the Devil—The Lenten Booklet for 1959, R. H. N. Davidson	25¢ per copy 5 for \$1.00
God and You—The Lenten Booklet for 1958, Edward Cragg	25¢ per copy 5 for \$1.00
The Bible and You—The Lenten Booklet for 1956, Walter G. Jones	20¢ per copy 6 for \$1.00
Our Living Faith, an interpretation of the Faith of The United Church of Canada, R. C. Chalmers	25¢ per copy 5 for \$1.00
The Means of Grace, a devotional booklet for Study Groups, Bible classes, devotional reading and Church Membership classes, A. G. Reynolds	15¢ per copy 8 for \$1.00
Living Witness to the Living Faith. This booklet relates the eternal to the contemporary; The New Testament to the newspaper	10¢ per copy
(20,000)	

OTHER MATERIALS

The Church's Claim on You, M. C. Macdonald	FREE
World-Wide Communion Sunday supplies, October 1963 ...	(Samples later)
Songs of the Gospel, Words and Music, 182 hymns	90¢ per copy 12 or more, 10% discount

Songs of the Gospel, Words only edition	25¢ per copy
	50 or more, 22¢ per copy
Gospel Hymn Sheets—Selections from Songs of the Gospel: No. 1 Sheet has more standard Church hymns; No. 2 Sheet recommended for Missions	\$1.35 per 100

THE ELDERSHIP

The Eldership in the Local Congregation, S. T. Martin....	5¢ per copy
	25 for \$1.00
The Eldership: History and Practice, J. H. Riddell	50¢ per copy
Let's Look at Elders—What is an Elder? What are his Duties?, L. H. Cragg	25¢ per copy

BIBLE STUDY AND DEVOTIONAL MATERIAL

The Bible and You, Walter G. Jones	20¢ per copy
	6 for \$1.00
Onward with Christ (daily reading for new converts), H. Bramwell Howard	10¢ per copy
Prayer Manual for Missions, W. G. Berry	10¢ per copy
The Fellowship of Prayer for the Lenten Season	10¢ per copy
God's Word to Man	1¢ per copy

CHURCH MEMBERSHIP CLASSES

Preparing for Church Membership, David I. Forsyth (Lead- er's Book)	35¢ per copy
The Christian Life, David I. Forsyth (Student's Book)....	20¢ per copy
	\$2.25 per doz.
God Be In My Life, Meditations on Church Membership, David I. Forsyth	20¢ per copy
	\$2.25 per doz.
Church Membership for Boys and Girls, C. W. Gilkey ...	10¢ per copy
Why Join the Church? Charles E. Jefferson	50¢ per 100
Christian Teaching for Youth, J. Russell Harris	30¢ per copy
	\$3.00 per doz.
I Join the Church, Chats for Adults on Church Member- ship, Homer R. Lane	25¢ per copy
(115,000)	5 for \$1.00
The Living Way to God, John Mutch	10¢ per copy
Church Membership, Doctrine and Practice in The United Church of Canada—(Given "general approval" by the Twentieth General Council, of The United Church of Canada, September 1962)	25¢ per copy

PASTORAL WORK

The Healing of His Seamless Dress, Meditations for the Sick (Thirteenth large edition), David A. MacLennan..	15¢ per copy
For Those Who Mourn, Episcopal Church, U.S.A.	10¢ per copy
A Way of Prayer, George A. Butterick	10¢ per copy
Faith and Hope Series—There are eight titles in this series of comfort pamphlets:	
1. Death is not an intruder	
2. You are not alone	
3. At the time of sudden death	Sold in packets
4. Disabled but undefeated	of 40, 5 each of
5. Faith through suffering	8 titles, \$1.00
6. Facing an operation	
7. Rise up and walk—Polio victim	
8. "The best is yet to be"—growing old.	
When Sickness Comes, E. Melville Aitken	2¢ per copy
	100 for \$1.50
Prayers New and Old, Forward Movement Publications ..	15¢ per copy
The Meaning of Baptism	1¢ per copy
The Hospital Visitor. A confidential chat about hospital visitation by a competent visitor	1¢ per copy

THE CHRISTIAN FAMILY

Harmony in Marriage, Leland Foster Wood	\$1.25 per copy
Fourth Finger, Left Hand, A Guide for the Marriage Cere- mony and Reception, W. C. Lockhart	50¢ per copy

Why Divorce? F. W. L. Brailey	10¢ per copy
If I Marry a Roman Catholic, National Council of Churches, N.Y.	6¢ per copy \$5.25 per 100
Premarital Counselling, A Manual for Ministers, Granger Westberg	50¢ per copy
Towards a Christian Understanding of Sex, Love, Marriage	40¢ per copy 3 for \$1.00
Marriage Breakdown, Divorce and Remarriage	75¢ per copy or a copy of each of these booklets for \$1.00

PAMPHLETS FROM THE COMMITTEE ON CHRISTIAN FAITH

What's the Difference?—Protestant and Roman Catholic Beliefs Compared, A. G. Reynolds (210,000 copies).....	20¢ per copy 6 for \$1.00
The Doctrine and Practice of Infant Baptism—adopted by the Sixteenth General Council of The United Church of Canada, September 1954	10¢ per copy
The Meaning of Baptism, Richard Davidson	25¢ per copy
Christian Burial, The 17th General Council, Windsor, Ont. 1956	5¢ per copy
Life and Death—A Study of the Christian Hope, edited by A. G. Reynolds	Paperback edition 50¢ per copy 3 for \$1.00 Clothbound edition \$1.00 per copy
Church Membership, Doctrine and Practice in The United Church of Canada—Given "general approval" by the 20th General Council of The United Church of Canada, September 1962	25¢ per copy

THE CHURCH AND INTERNATIONAL AFFAIRS

"Lord of the Worlds"—Report of the Committee on the Church and International Affairs, 1962—Adopted by the 20th General Council of The United Church of Canada, September	25¢ per copy
--	--------------

PROTESTANTISM

What Protestants Believe and Why, John Y. MacKinnon..	60¢ per copy
Why Are We Protestants? W. Harold Young	10¢ per copy \$1.00 per doz. \$6.00 per 100
If I Marry a Roman Catholic, National Council of Churches, N.Y.	6¢ per copy \$5.25 per 100
Why Protestants Go to Church, Reprinted from The Presbyterian Tribune, March 1957	3¢ per copy
A Protestant Primer, Clarence Seidenspinner	35¢ per copy
What Is a Protestant?	1¢ per copy
The Meaning of the Lord's Supper	1¢ per copy
The Mass or The Lord's Supper, R. C. Chalmers	5¢ per copy 6 for 25¢ 100 for \$4.00
Mariolatry, R. C. Chalmers	5¢ per copy 6 for 25¢ 100 for \$4.00
What's the Difference?—Protestant and Roman Catholic Beliefs Compared, A. G. Reynolds	20¢ per copy 6 for \$1.00
What's the Difference?—Protestant and Roman Catholic Beliefs Compared, A. G. Reynolds—In French	15¢ per copy 8 for \$1.00 \$1.50 per copy
The Protestant Spirit, R. C. Chalmers	
Some Distortions of the Christian Faith—Deals with Jehovah's Witnesses, Seventh Day Adventism, Mormonism, Christian Science, E. K. Ditterich	25¢ per copy
Roman Catholic Tradition and the Protestant Faith, W. Fraser Munro	35¢ per copy
Marry a Roman Catholic? James A. Pike	10¢ per copy

MORAL ISSUES

Temperance

The Church and the Alcohol Problem, Report of the Commission on Temperance Policy and Program to the 19th General Council, Edmonton, September 1960	25¢ per copy
How Concerned Are You? Commitment Check List	\$1.00 per 100
The Christian and Drink, Guides to Responsible Conduct..	2¢ per copy
Why We Don't Drink, Margaret and Martin Johns	\$1.00 per 100
You Don't Have to Drink, Reprint from The Canadian Boy, Glenn Everett	2¢ per copy
To Drink or Not to Drink, Norman Rawson	5¢ per copy
Why We Gave Up Social Drinking, Helen and J. G. MacDonald	2¢ per copy
Is Moderate Drinking Christian? E. Melville Aitken	5¢ per copy
Common Factors in Temperance Thinking, E. M. Howse..	5¢ per copy
Declaration of Purpose Cards	1¢ per copy

Gambling

Gambling in Canada, F. W. L. Brailey	15¢ per copy
	8 for \$1.00

The Lord's Day

Sunday—Today and Tomorrow. Given "general approval" by the 20th General Council of The United Church of Canada, September 1962	15¢ per copy
	8 for \$1.00
Why Sunday? Excerpts from the Report of the Commission on the Lord's Day, General Council, 1948	25¢ per copy
	5 for \$1.00
The Choice is Yours—Today's Sunday—Tomorrow's Sunday	1¢ per copy
The Meaning of Sunday. Reprint from The Ottawa Citizen, Charlotte Whitton	2¢ per copy

HUMAN RELATIONS AND ECONOMIC AFFAIRS

Unlock the Doors. A Study of the Church's responsibility regarding crime and corrections, A. Phillips Silcox	25¢ per copy
Alternatives to Capital Punishment—Report of the Committee on Alternatives to Capital Punishment to the 19th General Council of The United Church of Canada, September 1960, Edmonton	10¢ per copy
Economic and Social Research, General Council, 1938	\$2.00 per 100
Industrial Organization and Collective Bargaining, General Council, 1940	5¢ per copy
Christian Citizenship Guide including book list	75¢ per copy
Christianity and Democracy, Thomas Saunders	10¢ per copy
Christianity and Politics, G. B. Mather	10¢ per copy
Ethics in a Business Society, Marquis W. Childs and Douglass Cater	50¢ per copy
The Modern Samaritan, Clair M. Cook	35¢ per copy
The Kingdom Beyond Caste, Liston Pope	\$1.25 per copy

Rural Life

New Prospects for the Rural Church, Joint Committee on the Rural Church	FREE
Realizing New Prospects—A Survey Guide, Joint Committee on the Rural Church	50¢ per copy
The Church Meets Change in Rural Life, Joint Committee on the Rural Church	FREE
The Changing Prairies, Homer R. Lane	FREE

FILMS AND FILMSTRIPS

Evangelism

John Wesley—77 mins. on 2 reels; Color; S.C. \$35.00 plus transportation both ways.

Temperance

Far From Alone—Excellent Temperance film for young people—Radio and Film Commission, Methodist Church; Time—29 mins; S.C. Black and White—\$8.00; Color—\$12.00.

To Your Health—10 mins.; Color. S.C. \$2.00 and express both ways.

Why Do People Drink?—Why Do People Abstain?—18 mins.; Color. S.C. \$1.00 plus return postage—Filmstrip.

How Free Are You? (Drinking, Gambling, Drug Addiction, etc.) 18 mins. S.C.
\$1.00 plus return postage—Filmstrip.

For Those Who Drink—39 mins.; Black and White; S.C. \$2.50 and express
both ways.

Rural Life

The Harvest—half hour; B. & W.; S.C. \$2.00 and express both ways.

NOTE: *For information regarding other available films and filmstrips on Moral Issues, Human Relations and Economic Problems, and Evangelism, a mimeographed catalogue is obtainable free on request from this office. See also the catalogue of visual aids obtainable from Distribution Services.*

Order Films and Filmstrips from Distribution Services
The United Church of Canada, 85 St. Clair Avenue East
Toronto 7, Ontario

(Cash with Order)

Order books and pamphlets from

DISTRIBUTION SERVICES
The United Church of Canada
85 St. Clair Avenue East Toronto 7, Ontario

or

REGIONAL DEPOTS

Literature Depot,
120 Maryland Ave.,
Winnipeg 10, Man.

Literature Depot,
Alberta College,
Edmonton, Alta.

Rev. G. B. Mather,
Box 1309,
Saskatoon, Sask.

Literature Depot,
509 Richards St.,
Vancouver 2, B.C.

Literature Depot,
87 Le Marchant Rd.,
St. John's, Nfld.

The Bible House,
42 Granville St.,
Halifax, N.S.

Issued by
BOARD OF EVANGELISM AND SOCIAL SERVICE
The United Church of Canada
85 St. Clair Ave. East
Toronto 7
Canada

Date Due

BX9881 .A15 384k. 1963
United Church of Canada. Board
of Evangelism and Social Service
Report.

DATE

ISSUED TO
296639

296639



Your GIFT Will Yield You an **ANNUAL INCOME**

DEPENDABLE AS LONG AS YOU LIVE

A Gift on the Guaranteed Annuity Plan of The United Church of Canada will enable you to share in the work of Evangelism and Social Service of the Church, and also ensure for yourself a regular income.

For interest rates and other information write the Secretary of the Board, or the Treasurer of the Church, The United Church House, 85 St. Clair Avenue East, Toronto.

Form for Bequests

When consulting your lawyer about your Will suggest to him that one or other of the following be included:

I give, devise and bequeath to The United Church of Canada the sum of \$..... for the Board of Evangelism and Social Service, and I direct that the receipt of the Treasurer for the time being of The United Church of Canada shall be a sufficient discharge to my executors for the said legacy.

or

All the rest, residue and remainder of my estate, both real and personal, I give, devise and bequeath to The United Church of Canada for the Board of Evangelism and Social Service, and I direct that the receipt of the Treasurer for the time being of The United Church of Canada shall be a sufficient discharge to my executors for the said legacy.



38th ANNUAL REPORT, 1963

**Board of Evangelism and Social Service
The United Church of Canada**